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LORD DERBY ON THE SOURCES OF THE WAR SPIRIT.

The speech delivered by Lord Derby at the annual meeting of the Brickcroft Workmen's Club, in Rochdale, was important for more than one reason. It was weighty in itself, as most of his lordship's utterances are. But it was still more significant as an indication of the political tendencies of a mind singularly judicial in its appreciation of facts. The influence of Lord Derby in South Lancashire is scarcely comparable to that exerted by his predecessors in days gone by, but still it is important. His example and his expressed opinions must count for a considerable weight on one side or the other in any general election. There is no doubt that at the last election it was an advantage to the Conservatives; but if we may judge by the speech of last Thursday, they can hardly reckon on this influence again, at least under the leadership of Lord Beaconsfield. The traditions of the Derby family are Liberal. The chivalrous Toryism which succeeded to headlong Radicalism in the "Rupert of debate," was an abnormal incident in the history of the house. The present earl, in his youthful days, gave frequent utterance to sentiments of a hard-headed and sagacious Liberalism, in marked contrast with his political associations. His alliance with the fantastic Imperialism of Lord Beaconsfield was accidental, superficial, unreal. There was too much of "true grit" in him to tolerate the arts by which other eminent Tories have been manipulated into compliance with the distasteful vulgarity of the present Administration. His cool judgment has probably remarked that in these days it is not Liberalism that threatens revolution, but rather Toryism smitten with madness under the spells of a political wizard. Lord Derby knows more than he has ever told of the frightful risks to which this country has been exposed under the wild Administration of the present day. And though there was little in the recent speech, except perhaps one passage, inconsistent with moderate Conservatism, there was much to assure us that Toryism as at present interpreted will never count the speaker amongst its Ministers. In fact, it was, like his last utterance in Parliament, a speech from the cross benches. Whether a farther step towards the other side of the House is possible, we shall not presume to judge. But if a coalition Ministry were suited to the times, one of its most prominent and powerful members would probably be Lord Derby.

These observations apply especially to one particular portion of the speech, where his lordship spoke of the depressing influence exerted on trade and commerce by the prevalence of a warlike spirit. "Till we have some evidence that peace will be kept in Europe," he said, "it is idle to expect that trade will revive." In this sentence it is clearly implied that such evidence does not yet exist. Lord Derby, then, has not much faith in the Treaty of Berlin, or in the Anglo-Turkish Convention. Even the possession of Cyprus—that wonderful "place of arms," where, in some harbour known only to Lord Beaconsfield, the whole British navy might securely ride—does not lull the late Foreign Secretary into security. But if in this lack of faith he differs from his late colleagues, the contrast becomes still more startling when he discusses some of the causes of the warlike spirit at home. "We all profess," he said, "to wish for peace, and I hope most of us do so sincerely; but do not let us forget that in a country like this there are interests which tend steadily and constantly in an opposite direction." Now it was for the utterance of precisely this opinion that Mr. Bright was denounced in the days of the Crimean war as uncharitable, malevolent, and a slanderer of his fellow-countrymen. And the parallel becomes more striking as Lord Derby descends to particulars. He insists on the influence of a "more numerous and more highly trained military class than we ever had before." He notes that "there is in what are called the upper classes scarcely a family that has not some connection with the army," and he urges that we must here "recognise a social influence which tells largely when questions of war or peace are in the balance." Again, he points out that we "have a large number of persons in the business classes to whom war is a profitable speculation." "Ships are wanted for transport, guns, rifles, armour-plates, stores of every description, horses; and that vast demand, however dearly it has to be paid for by the community as a whole, gives a temporary stimulus to industry, and makes a good many private fortunes." Here we have the whole secret of the warlike enthusiasm animating pot-valiant magnates at City feasts. But from the lips of a late colleague of Lord Beaconsfield the words are rather startling; they are much more like those of a Radical orator. And still more Radical is the next allusion. "You have always a certain number of interests, not of course always the same, which may be described as threatened interests. Those who represent them are expecting Parliamentary interference of some kind, and look forward to it with about as much pleasure as a patient in the surgeon's hands looks forward to an operation without chloroform." These people, we are told, will do anything to gain time; and they do gain time by war. We venture to say that in all Mr. Bright's orations there is no more searching, more outspoken, or more scathing exposition of the springs of military enthusiasm than is given in these plain, unvarnished words of a Conservative statesman. Whether the man who talks home truths of this kind can ever be quite at home amongst Conservatives again, we perhaps are not competent to judge. But in any case, we are grateful for so powerful a warning against a constant danger. There was very much more in the speech worthy of observation, particularly the contempt with which the folly of a Protectionist reaction was spoken of. But the particular passage of the speech to which we have called attention has been less noticed than others, and yet appears to us the most pregnant of all.

CANON RYLE AGAIN!

Canon Ryle seems to have taken the place of Archdeacon Denison as *the* fighting man of the Church. The archdeacon has almost ceased to protest and lament; and, with the feeling that everything ecclesiastical has gone, or is going, to the bad, now awaits in comparative quietude the completion of the evil work against which he has in vain struggled. Doctor M'Neile and Mr. Close—formerly conspicuous champions belonging to the opposite camp—have grown old, and have been made deans beside. The Rev. Joseph Bardsley, once conspicuous in the work of "Church defence," has subsided into the obscure activity of an East-end rectory. But Canon Ryle is still spared to agitate the Church, and to amuse the world, and as he is not only a very vigorous, but, as the *Church Times* accurately says, "the most mixed person we are acquainted with," we follow his movements with a degree of interest which is attributable, in part to wonder at what he has already said and done, and still more to wonder at what he will say and do next.

The journal just named goes so far as to describe the Canon as "quite a psychological phenomenon," and illustrates the description by details which we quote for the information of our readers, rather than as endorsing them for their strict propriety. In an article, headed, "Quirk, Gammon, and Snap," the *Church Times* says—

> When Mr. Samuel Warren found it necessary for the purposes of his once famous novel, "Ten Thousand a Year," to create an attorney who should combine the greatest plausibility with the sharpest and most disreputable practices of the class of pettifoggers, it seems to have struck him that the task was impossible, and so he adopted the expedient of associating in one firm three lawyers of the varied types he wanted. But Mr. Ryle can exhibit in his own person the most apparently incompatible qualities. When he speaks at a Church Congress or other neutral gathering, he comes out as the Rev. Oily Gammon to perfection. So taking is his general candour, his *bonhomie*, his consideration for those who differ from him, and his air of plain, blunt, English honesty, that you might think you were listening to Archdeacon Denison. But when he gets amongst his own people, the editor of the *Rock* himself could hardly make a more painful exhibition of fervent uncharity, bigotry, narrow-mindedness, and all the other faults which belong to a vicious polemic.

We think that Canon Ryle's contradictions can be explained without calling in the aid of psychology, or any other science. The simple fact is, that he is trying to occupy incompatible positions, and to reconcile principles which are altogether irreconcilable. Thus Canon Ryle, though he avows himself to be "a thorough Church reformer," and exposes the evils existing in the Establishment with an outspokenness not to be surpassed by the most vehement Liberationist, says that his "mind is made up," and that he is "resolved to put up with all the evils of our present position before he joins the cry of disestablishment." Then he is a strong anti-Sacerdotalist; but at the last Church Congress he wound up his denunciation of the Sacerdotalists by declaring, "I will tolerate these men on my principle of Church comprehensiveness, and, in return, I ask them to tolerate me." Yet in a paper written by him not many years ago he plainly stated that, while the "various schools" within the Church can co-operate for benevolent purposes, and so resist secular education and disestablishment, they cannot honestly co-operate in dealing with the souls of men! And ever and anon he gives proof of the sincerity of that conviction by his assaults on some of the ecclesiastical "schools" to which he is opposed; and shows that he finds it a great deal easier to talk about toleration at a Church Congress than to be tolerant in his treatment of those members of his own church from whom he fundamentally differs.

We have a new proof of that fact in the recent correspondence between Canon Ryle and another cathedral dignitary—Prebendary Hole—who is said to be a member of the "Confraternity of the Blessed Sacrament," as well as of the English Church Union, and also to have signed the petition to Convocation for the restoration of confession, and other Romish practices, in the Church.

Prebendary Hole has been challenging Canon Ryle to prove his statement that there is "an organised conspiracy to Romanise the Church of England"; and the Canon has replied in a very lengthened and characteristic letter. It is written rather in the spirit of a Church Association speech, than of a Church Congress speech, and certainly does not verify his opponent's comparison of him to "an ancient and toothless terrier"—at any rate so far as the toothlessness is concerned; seeing that he can bite deep, as well as bark loud.

The rejoinders, however, do not indicate that either bite or bark is much regarded by the party on whom Canon Ryle showers his opprobrious epithets. Both Prebendary Hole and the *Church Times* take his statements to pieces with great keenness, if not coolness, and the latter avers that all his material statements are misrepresentations, or mistakes, and that he has only shown that "a great and active school in the Church of England has acted and taught within the limits of the Church's authorised formularies." And the *Church Times* closes its article thus:—

> We can only say that, instead of talking about the Ritualists, he would do more service to his party if he would devote his ingenuity to a proof that the ninth commandment does not apply to Protestant advocates . . . . . For ourselves, the advice we give to Churchmen when they next listen to Canon Ryle at Church Congresses, pouring forth words that are softer than butter, is to remember that he has war in his heart. Let them also recall his performances in his Quirk and Snap manner, and say "Gammon!"

That is simply savage; but Prebendary Hole is rather good-humoured than otherwise; his good humour savouring slightly of contempt. Canon Ryle had in his letter quoted largely from a lecture delivered by him not long ago, and also commended the whole lecture "to the attention of all loyal Churchmen"; adding, "It is entitled, 'What do we owe to the Reformation?' and may be had for one penny, or at 6s. per 100, from," &c. The temptation afforded by this to his brother Canon to poke fun at him was too great to be resisted; so Prebendary Hole adds this amusing "P.S." to his last letter:—

> I very much admire Canon Ryle's artistic and economical method of advertising his tracts, "at 6s. per 100," and presuming in like manner on your good nature, I proceed to state that copies of the sixth edition of my "Book about Roses" may still be had from all booksellers, and that as an elegant Christmas or New Year's gift it cannot fail to satisfy the wants of an intelligent age.

All this would be excellent sport if the subject matter in dispute were less serious, and if the antagonism between members of the same Church which it displays were not scandalous in itself, and calculated to prove as injurious to religion as to the Church to which the disputants belong. How long is the spectacle to last? Till those who are engaged in these miserable quarrels become sensible of the scandal they create, and go their several ways, that they may better keep the peace towards each other? Experience does not justify the hope that that will soon or will ever be, and, therefore, remedial measures must be looked for in other quarters. There are members of the Church of England not committed to either of the contending factions, and there are a greater number of Christian men, and peace-loving men, outside the Church's pale who are deeply pained, and even alarmed, by the continuance of this chronic strife in the National Church. It will be their duty to intervene, in the interest of social peace and propriety, as well as of Christian truth. Merely to look on, while the belligerents "fight it out," is neither religious nor patriotic. They belong to a national institution, and, as a mutinous regiment is disbanded, they must cease to be armed with State-authority and to be maintained by national resources. When that has been done, they will be at liberty to quarrel as they please without external interference.

PAPAL POLICY.

ON the election of Leo XIII. there was much speculation as to the probability of a change in the impracticable policy pursued by his predecessor. The new Pope was known to be a man of culture in that sense of the word which includes a knowledge of the world as well as an acquaintance with books. It was thought probable he would appreciate the forces tending towards the reorganisation of Europe on the basis of racial kinship rather than of dynastic interests. And, therefore, it was hoped he would find some means of reconciling assumptions of infallibility and changelessness with a recognition of the Italian kingdom, and perhaps even with some concession to the Imperial claims of Germany. The restoration of Father Curci to favour was naturally regarded as an encouraging sign; for the only, or at least the chief offence of this discarded Jesuit was the maintenance of the opinion that good Catholics, even in the former States of the Church, might become good subjects of the King of Italy. True, the Father had made formal profession of submission to the teaching of the Church, whatever that might be. But it was reasonably argued that the wording of this submission was carefully devised so as to save the Papal infallibility, while leaving open a door for the possible recognition of altered circumstances. Such was our own view at the time; nor do we see any reason for changing it now. Vast as are the spiritual claims of the Papacy, there is probably not a ruler in the world who has less freedom of action than the reigning Pontiff. We do not wonder, therefore, that comparatively little progress towards a reconciliation between the Vatican and the Quirinal has hitherto been made. It is probably impeded by the monstrous interpretations put upon the spiritual, as distinguished from the secular, dominion of the Church. And though we fear that no modification of the Pope's appalling claims to spiritual despotism is likely to be made, we see no reason to doubt that the present Pontiff would be glad to save these at the cheap cost of acknowledging accomplished facts in regard to secular circumstances.

The Pope's relations to the German Empire are, of course, very different. Yet, in many respects, the above remarks are applicable here also. The letter addressed last week to the Archbishop of Cologne is exceedingly vague and wordy. But one thing it shows clearly enough—that the new Pope is very uncomfortable under the conflict commenced by Pius IX., and that he thinks it high time to make some ostentation of a conciliatory attitude. He believes that a favourable opportunity is afforded for such a demonstration by the panic of the German Government on the subject of Socialism. He reminds his "venerable brother," and, through him, Prince Bismarck, "that the most serious perils by which society is menaced proceed mainly from the Church of Jesus Christ having everywhere been deprived of its salutary public influence on society, and from its liberty being so hampered that it can scarcely watch over the requirements and welfare of individuals." He declares that these dangers have prompted him from the very beginning of his Pontificate "to recall princes and peoples to peace and friendship with the Church." "Seeing that, in consequence of the perversion of doctrines and of the audacious schemes of certain perfidious men who scoff at all laws, a very serious disaster imperils the religious, political, and social order," his apostolic zeal impels him to "tender the very efficient remedies the Church possesses for human society which is in danger." All this sounds very plausible, and if there were nothing behind, even the Evangelical Chancellor and his pious Emperor might be attracted by the promise of a religious crusade against the threatening evil of Socialism. But unfortunately the cloven hoof—if we may be pardoned the allusion—is only too evident. The Pope is willing enough to help the German rulers against what he begins to regard as a common foe; but then it must be on his own terms. And those terms are very much the same as were insisted on by the man in the fable when implored by the horse for aid in a crusade against the wolf. A saddle and bridle are indispensable, and these are accoutrements not easily shaken off when the danger is past. It is true the conditions are described very innocently. "Never shall we be tranquil"—in other words, never shall we accord to Germany the blessings of peace with the Church—"so long as we see to the detriment of souls, the pastors of the Church condemned or exiled, the priestly ministry trammelled by every kind of restraint, the religious bodies and pious congregations dispersed, and the education of the young, not even excepting the seminaries, withdrawn from episcopal vigilance and authority."

Now we have never regarded the Falk laws with favour, because we are sure that anything savouring of persecution must be a wretched weapon against Papal priestcraft. But under this description of the injuries suffered by the priesthood in Germany lurks an assumption of spiritual claims incompatible with the independence of civil government, and with the freedom of popular progress. The Pope does not ask for a free Church in a free State. He only condemns, as an insult to the Church, the national discipline essential to the use of national endowments. The "restraints" he would like to see removed from the priesthood are those which prevent ordained revilers from libelling and blackening peaceable citizens who resist their authority. The "religious bodies and pious congregations" to which he alludes, are the unnatural societies of celebates whose abnormal action has never failed to burden and corrupt and degrade the communities by which they have been long endured. The interference he claims with education is entirely incompatible with unfettered knowledge and popular development. We do not believe, then, that even the terrors of Socialism will frighten the German Government into the acceptance of overtures like these. We are confirmed in our conviction that, no matter who succeeds to the Triple Crown, its evil traditions must necessarily convert him into an enemy of human progress. And we feel fresh need to warn our own fellow-countrymen against being ensnared under any pretext into a delusive concordat with the Papacy in Ireland.

THE SENATORIAL ELECTIONS IN FRANCE.

ON the results of the elections for the filling up of vacancies in the Senate being known in Paris, prices rose on the Bourse, and general satisfaction was expressed in business circles. This is a remarkable phenomenon. Hitherto in France every Republican success has caused perturbation in the money market. But the drift of national opinion has for twelve months past been setting strongly in favour of the present constitutional *régime*, and the conspicuous success of the International Exhibition convinced our French neighbours that they do not need the pomp and trappings of royalty to add dignity to their position, or to maintain order in the land. A year ago the renewal of the Senate, in which there was a small majority against the present Government, was looked forward to with grave anxiety mingled with hope. The spirit of that body was still monarchical if not reactionary, and it was impossible to say that when the critical time arrived there would not be a serious conflict between the two Chambers. All fears were dissipated in November when the constituency which selected the elective senators was chosen, and last Sunday's ballot amply confirms that decision. Ten days ago M. Gambetta predicted a Republican triumph, and a majority of some twenty-five. The actual result has exceeded his most sanguine anticipations. The Republicans have secured sixty-six of the vacant seats, and the Conservatives only sixteen. This overwhelming success has been brought about without any pressure on the part of the Government, and may be regarded as a genuine expression of national feeling.

The new Senate will now consist of 177 Republicans and 121 Conservatives, the latter of

whom may be divided into 60 Legitimists, 35 Orleanists, and 27 Bonapartists. Of neither of the Monarchical sections has there been much to fear since the breakdown of the movement for recalling the Comte de Chambord. Mutual jealousies have since that time destroyed their influence. But the activity, unscrupulousness, and Democratic pretensions of the Bonapartists were more or less dangerous to the Republic. Sunday's elections have emphasised the fact that Imperialism has entirely lost its hold upon the mass of sober opinion in France. The Bonapartists are now a discredited and impotent faction, and their signal defeat has provoked the jeers and congratulations of their former Monarchical allies. The issue of these elections is decisive. The Republicans, having now a majority of fifty-six in the Senate, will be able for the next three years to fill up all vacancies that may arise from the decease of life senators.

There does not appear any reason to expect that the Senate as now constituted will exhibit decided Radical tendencies. The majority are believed to be Moderate Republicans, who will support necessary reforms without running into excesses. The extreme section does not number more than fifteen Radicals, whose votes will now be of small consequence. It is probable that the views expressed by the Paris correspondent of the *Times* reflect the general expectation. "The Republican party," he says, "sees clearly enough that it owes the confidence it enjoys in the country to its wisdom and prudence alone, for the great majority of Frenchmen look upon a wise and reassuring Republic as more desirable than any other form of Government, but at the same time they esteem any other form of Government preferable to a Republic of persecution and violent excesses. This is the way in which all sincere and practical Republicans regard to-day's triumph. France undoubtedly expects the Republican form of Government to which she has been clinging for eight years to be placed beyond the reach of insult and aggression. She expects the Governmental machine to work more and more smoothly, and that no official will blush at serving a Government from whom he does not blush to receive a salary. She expects, in short, that people at home will set the example of respecting a Government which counts on being respected abroad. She deprecates any unseasonable measure, any revolutionary enterprise, anything which would disturb the security or menace the interests of citizens. She wishes the Republicans to extend to all the real liberty they claim for themselves. The Republic majorities in both Chambers will act more and more in this spirit if they desire to make the Republic as durable as any French Government can be; and to-day's elections will strengthen this tendency by showing that to the Moderate Republic alone does the country give its emphatic approval."

M. Gambetta having disclaimed all desire to take office, it is believed that the Dufaure Cabinet, with perhaps a few changes, will remain in power, and is expected ere long to give an exposition of its policy, which will probably harmonise with the new aspect of affairs. The Government will have to deal with difficult problems in respect to finance, education, and the Romish Church, and will not be allowed to remain idle by the great Liberal leader and his powerful body of supporters in both Chambers. Under the new circumstances that have arisen the Cabinet is not likely to last very long. M. Dufaure is well stricken in years, and his not distant retirement from office must be followed by a reconstruction of the Government and the reconsideration of his present anomalous position by M. Gambetta. The prejudice which Marshal MacMahon so long entertained against the great Liberal statesman has probably been dissipated by the course of events. By his ability, prudence, and consummate tact, M. Gambetta has consolidated the Republic, and has an irresistible claim to take part in its future administration, whenever he pleases to assume the responsibilities of office. But whether as a Cabinet Minister or the powerful supporter of the Government, there is every reason to believe that his influence will be used to strengthen the existing constitution, to reform flagrant abuses, and to avoid such a course as will strengthen the hands of the now discomfited Monarchical factions.

THE CORNISH BANK FAILURE.

THE announcement on Saturday morning of the stoppage of another private bank revived a feeling of disquietude that had somewhat abated in the public mind. The result of this failure will be mainly local—for the business of Messrs. Tweedy, Williams, and Co., trading as the Cornish Bank, was almost exclusively limited to the district of West Cornwall. The neighbourhood around Truro, Falmouth, Redruth, Penryn, and Penzance will, it is feared, greatly suffer from the stoppage, as considerable funds belonging to private depositors and to public bodies are locked up in the bank. Local boards of guardians, insurance companies, railways, schools, savings' banks, and numerous charitable institutions have their resources cut off for a time; and, although other banks are arranging to meet the emergency, it will occasion much trouble and some loss. The amount of liabilities has not yet been ascertained, and it is variously stated at from half-a-million to a million. There are also many rumours afloat as to the recent history of the firm, but not much is accurately known. The bank has been in existence for more than a century, and until a few months ago was regarded with unshaken confidence. Its authorised note circulation was 40,000*l*., but of this sum only 28,000*l*. was actually issued, and these notes were accepted as freely as those of the Bank of England. The farmers, tradesmen, and gentry of the district were accustomed to place their ready money on deposit in the Cornish Bank with implicit trust, and numerous miners who have left the county for California, Australia, Chili, and elsewhere, transmitted their savings to accumulate until their return home. Hence the first suspicions of instability were not credited by the mass of Cornish people, but the crisis came upon them more suddenly than they could foresee. About a month ago there was a partial run on several of the branches, but after a few days the excitement abated, and confidence seemed to be returning, when an extraordinary procedure on the part of the firm—the unwise nature of which is now admitted—revived the alarm of depositors and brought about a collapse.

Among the partners of the bank was the late Sir Frederick Williams, M.P. for Truro, and supposed to be possessed of vast wealth. On his decease last summer sinister reports began to circulate that the resources of the bank were likely to be diminished by the withdrawal of one-third of the capital which had been held by him. This gave rise to the first brief panic, which was abating when, at the close of the year, the surviving members of the firm issued a circular, designed to quiet their customers, but which had a precisely contrary effect. This document was most unhappily worded, and might be considered as conveying either of two opposite meanings. Most persons read it adversely, and the immediate effect was a second run upon the bank, to a much larger extent than before, so that it was deemed necessary to close the doors on Saturday. It is now alleged that the estate of the late partner had no capital to withdraw, inasmuch as he had largely overdrawn his account. It is also confidently asserted that Cornish merchants, and especially Cornish mines, have been allowed heavy advances, so that it is likely to be the old tale of money sunk in unrealisable securities. Whether the bank will eventually be able to pay its depositors must largely depend upon the amount produced by these assets. There are persons on the spot, supposed to have accurate knowledge, who are sanguine enough to anticipate a dividend of 15*s*. in the pound, and even payment in full; but all such conjectures at present are based rather upon hope than upon solid reasons. There is always a certainty of depreciation in the case of forced and hurried realisation of assets, and it is to be feared that the unfortunate creditors will have to submit to a large amount of loss. Some of them will probably sell their prospects for as many shillings in the pound as they can obtain, preferring a known and absolute loss to protracted uncertainty, and in many cases no doubt money must be obtained at a costly rate in order to meet urgent business and family demands.

It is impossible not to commiserate such persons, and all who are put to inconvenience and anxiety by a disaster like the present one. Coming as it does so swiftly upon the heels of other and greater banking calamities, its effect upon the mercantile mind, and upon all who have anything to invest, is likely to be most injurious. Men will again be asking, as in the days immediately following the collapse of the City of Glasgow and the other banks, whom it is safe to trust? We venture to repeat a caution given in these columns a few weeks ago against foolish and blind panic, which will only aggravate and multiply the evil. We have reason to know that the banking community are fully alive to the danger, and have taken, generally speaking, all proper precautions. Happily, the returns of the Bank of England show no undue restriction of the circulating medium, as has been the case in former commercial crises; nor is there any stringency of accommodation that should excite alarm. A process of selection is going on that will result in the survival of the fittest and the strongest. If a bank is unsound, the sooner this is known the better will it be for the community; and no attempts to bolster up an insolvent concern can eventually succeed. The financial barometer is very delicate and swift in its variations, and those who know how to read it are aware of forecasts hidden from the generality. It is now said that the doubtful condition of the Cornish Bank was known in monetary circles three or four months ago, just as was said to be the case with the West of England Bank. We all know that it is easy to be wise after the event, and so we need not trouble ourselves with the accuracy of such statements. The danger to be specially guarded against is a general want of confidence and unreasoning alarm. Speculative business is likely to suffer for a time, but those engaged in what can safely be regarded as legitimate trading may, with caution and prudence, hope to tide over existing difficulties. Bank shareholders also will have to be content with less profits than those hitherto made; largely out of undue pressure upon trading borrowers, whose bankruptcy has narrowed the scope within which legitimate banking business can be transacted.

THE NEW BISHOP.—It is rumoured that the Rev. Teignmouth Shore, the popular incumbent of Berkeley Chapel, Mayfair, is shortly to be raised to the Bench of bishops as Bishop of Peterborough, Dr. Magee being transferred from Peterborough (to which he was appointed in 1868, on the death of Dr. Jeune) to the See of Durham, vacant by the resignation of Dr. Baring. The Bishopric of Peterborough is worth £4,500 per annum, and that of Durham £8,000 per annum, besides the patronage of over seventy livings.—*Echo.*

THE FRENCH PROTESTANT DAILY NEWSPAPER.—The Paris correspondent of *Evangelical Christendom* writes:—"The new journal is being legally constituted; the instrument is drawn up, and the title is again changed, and definitively fixed as *Le Reformateur, Journal Anti-Clerical et Republicain.* A *Reformer* is better than a *Demolisher.* The promoters battled hard for their original single title of *Anti-Clerical*, but the chief Protestants declared that they should in that case withhold all support. It was also stated that schoolmasters and other important functionaries under Government would necessarily be prevented receiving it with such a title. 'Clerical' and 'Jesuit' have become politically synonymous in common language; the dictionary distinction is little heeded. The Committee of Management and Supervision is composed of all shades of Protestantism, from Orthodoxy to Rationalism; and the chief editor, whose name has not yet transpired, is expected to be a Protestant pastor, formerly a Roman Catholic. The general feeling is, that such a bold attempt should have come entirely from Roman Catholics tired of Rome, and not from Protestants at all. But the experiment is on the eve of being made; and in January it is expected that France will at length have a daily democratic paper (sold for one sou), representing the yearnings of a large mass of sensible men, who wish for a better religion than that of Rome."

Literature.

DR. STOUGHTON'S NEW WORK.*

Dr. Stoughton, in this work, shows the same remarkable power of uniting characteristic biographic record with the general tendency of affairs, and the same fine catholicity as he displayed in his "Ecclesiastical History," of which this is properly a continuation. He never consciously shows himself the partisan; but not seldom the facts themselves, presented with the admirable calmness he uniformly commands, form the most efficient commentary on the national policy adopted, and the most complete condemnation of it. For Dr. Stoughton, if he has not within this period to deal with the repulsively painful persecutions that marked the preceding century, has now to relate the story of the contests by which Dissent gradually emerged from the pale of disability. He has to tell of the Conformity Bill and the struggles and sufferings of Defoe, of the early efforts against subscription to the Thirty-nine Articles as a test in the Universities; of the great revival under Wesley and the rise of Methodism; of the gradual growth and influence of Nonconformity as a recognised power in the Commonwealth; and also of the rise of the missionary spirit and of missions for which Nonconformity did so much. As he comes down towards the later period, he brightens up his story by pictures, executed with masterly skill, of the leaders in the Nonconformist churches; making especial reference to the Academies and those who were more intimately associated with them. Of these subjects he writes with the intimate knowledge and complete sympathy of one who had actually been contemporary. His acquaintance with Nonconformist literature is so thorough, and his power of grasping his facts so great, that we hardly hesitate to say that, by the great body of Nonconformist readers at least, this will be found to be by far the most attractive portion of the book. In dealing with Church matters, Dr. Stoughton is not only fair-minded, but shows much insight into the aims of leading Churchmen. This is especially seen in his treatment of the stormy warfare between the two Houses of Convocation, and his fine appreciation of the position of the bishops when the House of Lords actually interposed as a kind of protective influence against the reactionary Toryism of the Commons. His distinctively unsectarian mode of narration—his determination to let the facts speak and not to injure their effect by ill-natured commentary—may be said to have this great advantage, that Churchmen will read his book, and be conciliated by it, and at the same time be made to feel that the injustices and the wrongs of the past impose a very heavy burden on those who would seek by their work and devotion to justify the Church at the present time. And there can be no doubt whatever that when this feeling is once fully awakened, the spirit not only of toleration but of kindliness towards Nonconformists will not be far of. Nothing can be plainer in history than this — and nothing could well be more strikingly brought out than is done by Dr. Stoughton—that the Church itself created the Dissent which it condemns and has so often proscribed and persecuted. If there is any truth in the Broad-Church theory that each man is perforce a child of the Church, then in a very special sense the Nonconformist is *doubly* the child of the Church, though on one count the Church should stand as the stony-hearted stepmother who, without so much as claiming to have softened her heart to more natural feelings, demands that her exiled children should return to her, and be faithful children *de facto* as they already are *de jure*. The stories of the growth of the Nonconformist churches, of the Independents, of the Baptists, of the Wesleyans are at one in this; and such a history as Dr. Stoughton's is of great value, because it so powerfully brings out the fact without admitting the possibility of any accusation of bitterness, or recrimination, or partisanship. And yet, in reading, we are compelled to exclaim, How history repeats itself! When, in 1703, a motion was made to bring in a bill against Occasional Conformity, Sir John Pakington, one of its supporters, spoke in these terms, reminding one very much of a deal that was said recently about the votes of the bishops and the votes on the Afghan war:—

> I did wonder to hear so many bishops against the bill, but that wonder ceased, when I considered whom they owed their preferment to. The Archbishop of Canterbury, I think, was promoted to that see by my S——d's interest; and being asked what reason he had against the bill, replied that he had not well considered the bill, but that Lord S—— told him it ought not to pass. This was a very weighty reason for the head of our Church to give, and yet I daresay none of the rest could give a better. One would be provoked by the late behaviour of the bishops, to move for leave to bring in a bill for the toleration of Episcopacy; for since they are of the same principles with the Dissenters, it is but just, I think, that they should stand on the same foot.

Many of our readers, we believe, will peruse with much interest the following passage in which Dr. Stoughton eloquently sums up the characteristic qualities of Nonconformist preaching in the reign of George I.:—

> As to its substance, it has been said that a great change began to take place in it, inasmuch as preachers came more and more to see that Christianity rests on moral rather than supernatural grounds, and that this committed them to new paths of thought which led eventually to latitudinarian views. Where this habit existed by itself, it tended in the long run to a great theological revolution—in short, to produce results distressing to those who walked in the old orthodox ways. But it is forgotten that some who did place Christianity on a moral foundation rather than any other, also held so firmly to the authority of Scripture, and continued to interpret it so much in the old Puritan spirit, that they really diverged very little from what is understood by Evangelical teaching. One principle in their minds so modified the operation of another, that what some would deem the necessary logical results, did not follow in actual life. Besides, it is to be recollected that many continued to rest Christianity upon the old foundation, and closely to walk in the footsteps of their predecessors. There was no difference at all between the earlier and many of the later Nonconformists on this point. The theology of Bradbury—and he represents a large class—was all but identical with that of Owen and Goodwin. Then, as to the form of preaching—however unlike, in the case of men of large culture, it might be in style, arrangement, and expression to the models of the former century, though there were fewer divisions and less of precise dogmatism, and more of polish in the style of expression, still there may be found in the sermons of Calamy and Watts, who may be taken as representatives of the widest Nonconformist learning at that period, some considerable formality in the distribution of topics, combined with a tone in lessons and appeals, and a closeness of personal application to the conscience, quite after the manner of Richard Baxter and John Howe. Much of the fire and force of a previous age was lost, but a great deal of that *unction* which gave a charm to the best preachers still remained. And, it ought particularly to be stated, that whatever speculation might be entertained as to the nature of Christ and his relation to the Father, Dissenters generally continued to insist upon His gracious mediation and redemptive work. They set forth Him as the Way, the Truth, and the Life.

Dr. Stoughton's account of Wesley and the Wesleyans is very concise and interesting. He has necessarily to trace out the influence of Moravianism on Wesley, in doing which he shows more than his customary incisiveness, as well as careful research. We cannot follow him into details, but give one short passage in which he puts very forcibly one important preliminary to the proper understanding of Wesley and his work—one, too, which is often to a great extent lost sight of:—

> To understand Wesley's work we must study Wesley's experience. A comparison between him and Luther is very instructive. In both cases a large space of time is covered with a succession of confessions which, to persons not in spiritual sympathy with the men, indicate important points of change and progress, apparently inconsistent, and extremely perplexing. Yet a fundamental difference existed between the mental characters of the two. Luther had a mind eminently intuitional, glancing with an eagle's eye at truth whenever it rose before him. Wesley had a mind eminently logical, getting at his conclusions by paces of argument; hence it happened that Luther's theology sprung out of his experience, out of his deep-felt needs and their full supply; but Wesley's experience sprung out of his theology. First convinced of certain truths, he then applied them. He learned the *doctrine* of justification by faith before he exercised the faith which, in his apprehension, brought him into a justified condition.
>
> Were it not that, as we have already said, the facts themselves are sufficiently emphasised to point in most cases their own moral, we should sometimes desiderate a little that warmth and energy which history in these days, after Carlyle and Macaulay, Froude and Freeman, so much demands. It is not enough to marshal the facts, leaving the reader to draw his own inference; the judge must at least give his direction to the jury. Dr. Stoughton's reserve is good, and has not infrequently been of great service in enabling him to get the case stated in ears that might have remained closed to aught that resembled the pleading of the advocate. But we must frankly confess that sometimes it seems to us to have thrown, as it were, a veil between him and the philosophical principles that directly underlie his facts. We could wish, now and then, somewhat more of vigour, independence of statement, and general determination not so much to sift things to the bottom (for that Dr. Stoughton always does), as to present final and definite conclusions. But there! we cannot expect everything, and should perhaps rather be grateful for what we have. Dr. Stoughton has written a book such as no other Nonconformist could write—a book which Nonconformists and Churchmen alike will read, admiring his careful research, his quiet unpretending eloquence, his sagacity, his good taste, and his scholarly style of writing.

* *Religion in England under Queen Anne and the Georges*—1702-1800. By JOHN STOUGHTON, D.D. In two vols. (Hodder and Stoughton).

BIBLICAL CRITICS.*

Among so much in the intellectual atmosphere of our time which is disturbed and apparently obstructive to the progress of faith, it is cheering to observe the large amount of attention which is being devoted to the critical study of the Scriptures. Whatever may be the positive value of individual contributions to Biblical science, the mere fact that it is securing every year a larger number of cultivated, scholarly men in its ranks, augurs most favourably for its future advancement. The Reformation would never have accomplished the work it did accomplish had it not been supported by Biblical learning, like that of Erasmus, and by scholarly thought, like that of Melancthon. The post-Reformation theology may have erred on the side of an over-rigid dogmatism and a pedantic systematising, but as it assumed the position of Biblical authority and substituted an appeal to the written Word for that to Popes and Councils—it really maintained spiritual liberty. The light which breaks forth from God's Word cannot be confined in mere man-made vessels. All that helps to clear away obstructions from that light in its original source is a real service to the cause of truth.

The two volumes above mentioned are both scholarly productions, but they are very different in their scope and pretensions. Mr. Garland's book on Genesis is the attempt of an able man and a good Hebraist to apply to the oldest of the Hebrew Scriptures a system of conjectural emendation. Discarding the authority of the Masoretic pointing, and assuming the possibility of corruption in the very late transcripts on which alone modern scholars can depend, the author ventures to suggest alterations in the readings, and differences of translation, which are certainly sometimes plausible, but which carry with them no shadow of authority beyond that of the individual who suggests them. We had marked a number of these for criticism, but our space forbids us to do more than indicate two or three as specimens. Mr. Garland thinks it better to say that "Elohim rested from all His business," than that "God rested from all His work"; that "Elohim breathed into the Adam the breath of lives, and the Adam was united to a living soul," than that "God breathed into man the breath of life"; that Adam said of Eve, "this is the work of bone from my bone"; than "this is now bone of my bone"; that the serpent said, "Elohim has known that your eyes shall be unclosed," than that "your eyes shall be opened." The following is Mr. Garland's rendering of the difficult passage—Gen. vi. 4—and his comment upon it:—

> The fallen ones were in the earth in those days, and also after such a time as that in which the sons of the Elohim came to the daughters of the Adam, and they bare children to them; these were the mighty ones which from eternity were the men of name. "Fallen," נפלים (from נפל "to fall," Ch. iv. 5) only *in loco*, and Num. xiii. 33, translated "giants," LXX. γιγαντες; Vulg. "gigantes" and "monstra," "de genere giganteo;" Symmachus, Βιαιοι; Aquila, ἐπιπτοντες. Some derive from פלא or פלה, "marvellous"; others מפילים "causing others to fall," some "fallers," &c., "apostates, rebels." It is difficult to conceive why so many theories should have been started to confute the doctrine of the bodily presence of the fallen angels in days when miracles were of common occurrence. No greater difficulty presents itself in this case than in that of the appearance of the devils in the demoniacs of the New Testament. The term Nephillim evidently points to the fallen ones, which are in the verse declared to be upon the earth at the time, when the sons of the Elohim intermarried with the daughters of the Adam, and possibly it was owing to their temptations that such intermarriages took place. (Pp. 93—96.)

Our space will not permit of any lengthened criticism of this note; suffice it to say that any commentator who supports such a view as the intermarriage of angels with women appears to us to shake all confidence in his sobriety and common-sense. We doubt whether Mr. Garland's renderings are always a help to the elucidation of the meaning. Unfortunately he has adopted the principle of translating the same Hebrew word in every case by the same English word. He certainly sometimes sacrifices good sense to consistency. His conjectures are often very arbitrary. He takes a Hebrew root and pulls it to pieces, puts it together again according to the necessities of the case, and then substitutes the new root which he has supposed to have been originally written for what appears in our present Hebrew Bible. No one can deny him the right to make the conjecture; but we confess it appears to us a daring attempt which, if followed by many scholars, would end in mere multiplication of difficulties and helpless

* *Genesis with Notes.* By the Rev. G. V. GARLAND, M.A. (London: Rivingtons.)
Analytical Notes on Obadiah and Habakkuk for the use of Hebrew Students. By the Rev. WILLIAM RANDOLPH, M.A., of St. John's College, Cambridge. (London: Rivingtons.)

confusion. At the same time, while we cannot commend Mr. Garland's book as throwing much light on obscure passages or improving the Authorised Version, we must express our unfeigned astonishment at the amount of scholarly labour which he has devoted to its preparation, and we believe that it will be found serviceable to the student in its abundant references and generally accurate compilation of subsidiary matter for the elucidation of the Hebrew text.

Mr. Randolph's little work on two of the minor Prophets is, while very unassuming in character, both thoughtful and exact. It calls attention particularly to the arrangement of the sentences and position of words in their relation to the special purpose of the prophet; and more especially to the "construction of the books in parallel and progressive paragraphs or sections." "The sacred writings," says Mr. Randolph, "will never be thoroughly understood till the fact is recognised that the Hebrew mind thought (so to say) in parallelisms." It is with a view to illustrate this fact that the prophetic books of Obadiah and Habakkuk are here systematically arranged with analytical notes. So far as the book goes it is a help to Biblical study, but we could have desiderated a little more of Mr. Garland's laborious Hebrew scholarship to give more pabulum to the work, which appears to us somewhat scanty and meagre. After all one sighs for a little relief from the dry exactness of such a mere analysis of a great spiritual message. As a book for the student preparing for a University examination Mr. Randolph's production may be commended as a careful and reliable work, but as a companion to the Biblical student who is aiming at a profound insight into the meaning of the ancient messages, we fear that it will be deemed unsatisfactory. As, however, the author modestly places upon his title-page "for the use of Hebrew students," we must make no complaint of the limited character of his volume but only bear testimony to its accuracy and thoroughness within the very narrow scope which it has pleased the writer to adopt. It is a book for the University, but scarcely as widely acceptable as it might have been made.

*KALEIDOSCOPIC LITERATURE.**

We use the above title in no depreciatory sense, but as an expressive description of the class to which this book belongs. The necessities of weekly journalism originated it and maintains it, but the novelty of the thing has gone. To make a book out of what are technicalled "middles," is a task which a good many writers nowadays could achieve without much trouble—a book which would be in a sense readable, and yet which no one could say was loudly called for. The "middle" is a short essay on some social question or point of manners or minor morals, treated on the kaleidoscopic principle, and takes its name from being sandwiched between the "leaders" proper and the book reviews. It must present many aspects of the subject in quick succession, and must not despise *outré* reference and illustration. It must not aim at compactness nor exhaustiveness, and yet it must *seem* to do both. It is the art of the writer to give the idea of vast reserve forces, and yet, like the supernumeraries on the stage of a pantomime, they may be of a limited quantity, and march across and across to fill the eye. An air of conceit and ostentation and over-cleverness is the atmosphere proper to the writer of "middles." He (or she) could be as profound as Boehme, if profoundity were wanted; as logical as Kant; as abstruse as Hegel; as expert in calculation as Boole or Newton; as clever a domestic economist and physiologist as Mrs. Miller or Mrs. Buckton; and with all this such a perception of abstract principles as distinguishes Professor Fawcett or Mr. Dunning Macleod. The first and perhaps the best of the class was the "Essays by a Barrister," and the second series, which followed it, from the *Saturday Review*. In many of these the writer dealt with topics that he had specially studied, and, in spite of the form, these books were, in great part, worthy the position they received.

Mrs. Webster has attained a high place as a dramatic poet; and had she, instead of simply reproducing her miscellaneous "middles" from the *Examiner*, written mostly in its palmiest days under Mr. Minto, taken the trouble to select say, a third, and to rewrite them carefully with additions, she might have made a good book. But she has not taken the trouble. With much that is good, suggestive, and clever, the kaleidoscopic element is very powerful. We just begin to comprehend the train of idea and the intention generally, when the roll is turned, and the bits rearrange themselves as we look; or we are called on to survey a different scene altogether. Mrs. Webster gives us forty-eight articles on such subjects as "The Cost of a Leg of Mutton," "Co-operative Housekeeping" (in which she looks on the *flat* system with favour), the "Depravity of English Ladies," "Keys," "Clothes," "Domestic Service," "Household Art," "Women's Education," and "University Degrees for Women," "Children's Literature," "Toys and Games," "Portraits," "The Novel-making Trade," "Matrimony as a Means of Livelihood," "Husband Hunting and Matchmaking," "Champagne," "The Vice of Talking Shop," "Dull People," "English Extravagance," "The Domestic Economy Congress of 1878," "An Irrepressible Army" (that is, the demand of votes for women), &c. Set down in the middle of the volume are two reviews, on translation and transcription, *apropos* of Mr. Browning's transcripts from the Greek, which, with a little more amplification and illustration, might have been modelled into a really good and interesting literary chapter. But here variety and effect go for everything. Mrs. Webster makes some very clever points, but she has no time to justify them; and the necessity of the position is that she must often rid herself of a difficulty by a paradoxical mode of speech. We could hardly give a better instance of this than the following:—

Children do learn much from games and toys, and ought to learn much. But it is of another kind from science and literature. It is what the lessons of life teach their elders; such things are their lessons of life. Promptness, attention, making the best of failures, putting up with an uncomfortable concussion or so, forbearance, fairness,—these make part of hunt-the-slipper, and post, and beggar-my-neighbour, and such aimless pastimes, although facts get into the background, and information is nowhere or topsy-turvy. And, as for toys, two bits of stick which an infant carpenter has himself nailed into the shape of a four-armed windmill, or a battered and maudlin old doll, which, for love's sake and long fidelity, presents to a child's imaginative eyes a beauty beyond surpassing out of fairyland or her mother's face (!), teach more than all our learning can, and lay better foundation for science itself at the right time by-and-by than the best of teaching and the most coaxing of teaching-traps can do in the early days when little minds and little hearts have still so much of their growth to make. *So far as learning goes, a child's true business is to learn to learn, and that will not be achieved by playing at it.*

—which seem to us a couple of commonplaces beaten almost unintelligibly thin. Here and there we come on sentences that are axiomatic and full of wisdom, making us regret more and more that Mrs. Webster published her matter in the form of newspaper articles. The following are some specimens:—

The fact is, you can learn from each human being a great deal more about human nature than you can learn of his individual nature. Everybody does things which, as coming from him, are quite unaccountable to his most intimate friends—more unaccountable to them the more intimate they are.

The artist who does not paint portraits can ill learn the secrets of facts.

It is not for the sake of the artist's development chiefly that one would wish to see portrait painting restored to its due honour, it is for enjoyment of its higher results. A fine portrait is an exceeding enjoyment, and one of which the indulgence does not pall. You may go back again and again to the same still face and find it varied by something on it which frowns upon you. Sometimes pictures of action, noble and splendid though they may be, long gazed on, produce a sensation of weariness of their movement; then perhaps, more than ever, one can experience the grave delight of turning to a master's work in portraiture, and resting in the thoughtfulness it produces.

And in this essay on "portraits," from which we have made these last extracts, the vice of the "middle" is most markedly exhibited. Instead of such an attempt as Mrs. Webster might have successfully made to trace this peculiar power of a good portrait over more ambitious pictures, she vanishes from us with a few smart and superficial words on the Royal Academy. That was suitable to the pages of the *Examiner*, but has no justification in a book.

With all its faults, however, the volume is so smart, suggestive, and in some instances so admirably written, that it will, no doubt, meet with many readers, who will take it up at odd moments and lay it down again, always sure of something piquant and fresh.

THE MONTHLY REVIEWS.

Canon Curteis, in an article on "Atheism and the Church," shows himself to be acquainted with both sides in the present serious controversy respecting the source and end of Nature and man. He is at home in both camps, if so militant a metaphor may be allowed in reference to scientific and theological teachers. He has marked the line to which the former approach, and registers it, in the language of Mr. Spencer, that a "religious system is a normal and essential factor in every evolving society," and in that of an anonymous author, that "Something is." He sees how inadequate these expressions are not only to those who hold the creeds of the Christian Churches, but to those who retain the faintest form of religious belief, and he argues with great force that if the human mind is capable of an analysis that results in a truth so bald as that "Something is," it will show itself capable of a synthesis that will result in *what* that "something is." The mere fact of supreme existence he claims to have been revealed by Moses; the quality of that existence by Christ.

In the Son of Man that Something which lies behind, and which no man can attain to, becomes incarnate, visible, imaginable. But it cannot surely be meant by these philosophers that in the sons of men, *taken at haphazard*, the Divinity, the great Cosmic Unknown, is best presented to us. It cannot possibly be maintained that in the Chinese swarming on their canals, in the hideous savages of Polynesia, or in the mobs of our great European capitals, the "Something is" can be effectively studied, idealised, adored. No, it were surely a truer statement that humanity concentrated in its very purest known form, and refined as much as may be from all its animalism, were the clear lens (as it were) through which to contemplate the great Cosmic Power beyond. It is therefore a Son of man, and not the ordinary sons of men, that we require to aid our minds and uplift our aspirations.

Canon Curteis in a second portion of his paper addresses himself to the clergy, and says, "If men of science are to be won back to the Church, and the widening gulf is to be bridged over which threatens nowadays the destruction of all that we hold dear, it cannot be too often or too earnestly repeated, *the Church must not part company with the world she is commissioned to evangelise.*" After speaking of representations of Christian doctrine that are comic rather than serious, and petulant in spirit, he admits that "the subtleties of the schoolmen are too long allowed to darken the air with pointless and antiquated weapons; that the Renaissance, with its literary fanaticism, still reigns over the whole domain of Christian book lore; and that the crude conceptions of the Ptolemaic astronomy have never yet, among ecclesiastics, been thoroughly dislodged and replaced by the far more magnificent revelations of the modern telescope." The Rev. W. Cunningham, writing upon "Socialism in England," points out that the conflicts between capital and labour differ in this country from those on the Continent. "The English struggle is about the terms of the contract; the German Social warfare is directed against the very existence of one of the two contracting parties. In England we have a vast lawsuit; in Germany or America there is war to the knife." Mr. Cunningham produces evidence to show how satisfied all public writers and the middle-class generally are with our economical system, and with what an optimist confidence they regard it. The characteristics of that system are thus described:—"As far as production is concerned, individual enterprise in the use of private property leads to the increase of wealth, and that as regards distribution there are no privileged classes, but that competition determines the share of each individual." Reasons are given to show that these arrangements are defective, both for the production and distribution of wealth, and other social evils are pointed out as springing from the too great influence of capital. The result of these defects and evils will be, in the writer's opinion, Socialism, and that "not as a remedy for the miseries of the poor, but rather as an alleviation of the cares of the rich." The characteristics of Socialism are contrasted with those of our present system; as to production, *personal requirements made known through public channels, satisfied by labour applied to public resources;* as to distribution, *each should share according to the work he has actually done.* These are the principal points in a long article which is thus summed up:—

We do not pretend to delineate, as Schäffle has done with admirable clearness, what a practicable Socialism might be, still less to dream with Fourier and Owen as to what an ideal Socialism ought to be, but only to show that our actual condition is slowly tending towards the realisation of the main features of *all* Socialism, as they were stated above. For the competition of individuals, and organisation of all kinds, are fundamentally opposed to one another; organisation implies the subjection of individuals to regulation, the essence of competition is freedom for individual caprice; the two *régimes* of industry are mutually exclusive, and the growth of one necessitates the decline of the other.

Professor W. Stanley Jevons, who began last month a series of papers on "Methods of Social Reform," this month recommends the establishment of "A State Parcel Post." Professor Monier Williams describes "Afghanistan and the Punjaub"; commercial subjects in reference to banks are discussed by Professor Thorold Rogers and A. Taylor Innes; and the first of a series of papers on Egypt appears by Reginald Stuart Poole. Five brief and interesting essays on the "Alcohol Question," and the usual excellent articles on "Contemporary Life and Thought" abroad and at home complete a very interesting number.

The *Fortnightly* contains two articles on the foreign policy of the Government of a seriously damaging

* *A Housewife's Opinions.* By AUGUSTA WEBSTER. Macmillan and Co.)

character. Sir Henry Norman, writing as a military man, asserts that "we are stronger without an extension of territory than with it, and that we would do well to rest contented with that frontier which we inherited from our predecessors, leaving it to our military leaders to decide, when danger threatens, how to meet that danger as an operation of war, and on a consideration of the circumstances then existing, and which it is at present impossible to foresee." Mr. Grant Duff analyses and replies to Sir Stafford Northcote's last speech, and mercilessly exposes its weakness, and the insincerity of Lord Salisbury. "George Henry Lewes" is the subject of an article by Anthony Trollope, who writes as a personal friend of the late distinguished philosophical student. He bears this testimony to other qualities which Lewes had besides his speculative powers:—

I am sure that those who knew him personally as I did, will feel that a large portion of their life's pleasure has been taken away from them. To me personally Lewes was a great philosopher only because I was told so. When he would acquaint me with some newly found physical phenomenon, as that a frog could act just as well without his brains as with them, I would take it all as gospel, though a gospel in which I had no part myself. When he would dilate on the perspicuity or the inaccuracy of this or that or the other philosopher in my presence, though probably for the advantage and delight of some worthier listener, I would be careless as to his subject, though I loved his zeal. But though the philosopher was lost upon me, the humourist was to me a joy for ever. Sure no one man told a story as he did.

This is pleasant. It is also curious. Which is the more charming, to know that the author of "The Biographical History of Philosophy" was a humourist, or to find that he had an intimate friend who did not mind confessing that on science he was indifferent, and that a philosopher was lost upon him? Mr. Cliffe Leslie has replied to Mr. Lowe's article upon political economy, and endeavours to show that a broader view must be taken of it than that adopted by many popular writers. It is, in his opinion, a branch of sociology, and an inductive and not a deductive science. The article is an able one, and presents an aspect of economical questions that deserves much more attention than is often given to the popular one. If political economy were authoritative, as many persons believe, would it not exert a greater power than it does in the oft-recurring civil wars between capital and labour?

The *Nineteenth Century* opens with the following sonnet by Mr. Matthew Arnold, who has lately sent his son southward by the s.s. Lusitania:—

S.S. LUSITANIA.

I read in Dante how that horned light
Which hid Ulysses waved and said:
"Following the sun, we set itself our vessel's head
To the great main; passed Seville on the right
And Ceuta on the left; then southward sped.
At last in air, far off, dim rose a Height,
We cheered; but from it rushed a blast of might
And struck—and o'er us the sea waters spread."
I dropped the book, and of my child I thought
In his long black ship speeding night and day
O'er those same seas; dark Teneriffe arose, fraught
With omen. "O were that mount pass'd," I say;
Then the door opens, and this card is brought:
"Reached Cape Verde Islands, 'Lusitania.'"

This number of the review is various in its contents, and appeals to several classes of readers. Lord Stratford de Redcliffe and Mr. Gladstone contribute papers on "Turkey and Russia," and political parties at home. The drift of the great Liberal statesman's paper was indicated in our last number. There is also a dialogue on the Eastern Question called, "Saddling the Right Horse; or, Who is to Blame?" Mr. Murray discusses the Schliemann discoveries; Colonel Chesney "Indian Finances"; Mr. Greg advises us to verify our compass; in other words, to enlighten our consciences before we rely solely upon their dicta. Mr. Mallock closes his series of articles upon faith, &c., by a paper in which he deliberately announces that, if faith were deeper, toleration for those who attack religious belief would cease, and though we should not burn or hang heretics, we should restrain them. We strongly advise Mr. Knowles to show the strength of his convictions by restraining Mr. Mallock from publishing any more absurdities of this kind in his review. Miss C. E. Stephen recommends hospitality as a mode of doing good to the poor superior to almsgiving and other methods now in use. We hope that some of our wealthier readers, who may have a cottage or larger dwelling house at the seaside or in the country, may be attracted by this article. The following sentences from it will indicate its drift:—

The particular advantages of hospitality over other forms of charity are:—first, that it can do no human being any possible harm, no one can by possibility be pauperised by any kindness received in the form of an invited guest; secondly, that it is essentially *homework*, it can interfere with no domestic duty, on the contrary, it may heal the grievous breach between parlour and kitchen as nothing else could do, and fill many a dull and sad house with life and sunshine and joyous activity, and free both mistress and maids from the trammels of petty corroding carefulness about trifles and selfish absorption in the luxury which deadens and hardens; thirdly, it goes straight to the heart as few other forms of beneficence can do. When you take the poor and weary and the suffering into your own house, you open the door very likely unawares to such strangers as you may well thank God for allowing you to entertain. You have the joy of welcoming and cherishing—one of the joys that are dearest to women's hearts. And it speaks to others with an eloquence beyond that of any kind of almsgiving. Distributing relief is to receiving strangers what giving a child a penny is to taking up the little one into your arms and blessing it. Both are good, but we know which is the more natural and delightful to a woman, and which tells the most of that love which it is our highest privilege to show forth in every act—which having freely received, it should be our joy freely to give.

THE MAGAZINES.—JANUARY.

Fraser still stands at the head of the magazines for its attention to important social questions. After a curious paper by Mr. Beighton, of the Bengal Civil Service, on the "Bhutan Frontier," in which we have a graphic account of a hitherto unknown Indian race—the Totos—we come to the first of the social articles, a carefully written and moderately expressed defence of "Trade Unions," by Mr. George Howell. Perhaps this paper may tend to modify the views of public writers upon the merits of trade unionism. Another paper deals with "Starvation Wages and Political Economy," the leaning of which will be evident from the title. It is a justification of high wages against the doctrines of Mr. Mill and others. Next comes the "New Factory Act," which is carefully explained by Mr. Cooke-Taylor. Mr. Conybeare takes up the question, "Is Schoolmastering a Learned Profession?" We scarcely assent to all that Mr. Rowley says on the "Writing of History, and the First Twenty-five Years of Stuart Rule in England." History, in our judgment, should be a good deal more and better than a "photograph." Amongst the papers which follow, "How to Treat India," full of just suggestions; "Corsica," a pleasant description by Mr. Roden Noel; and "Negro Slavery Under English Rule," by Mr. Francis Newman. We make an extract from the last, in further illustration of a subject that has engaged some attention during the last few weeks—the attitude of the bishops regarding the abolition of slavery:—

But of course the slave-owners, both in the West Indies and on the American continent, triumphantly claimed the great apostle as on their side; and, what is remarkable, they carried with them in their advocacy of "the letter which killeth" (to use St. Paul's own words) not the ignorant vulgar, but the more educated and refined, who ought to have discerned the broad principles of justice and morality preached by the apostle as paramount over isolated texts and detail of conduct. It cannot be doubted that sympathy with wealth and aristocracy was the cause: thus the more accomplished clergy of the Episcopal Churches became apologists or advocates of slavery, while the less educated Nonconformists stood up for freedom and right. Yet each party claimed the Bible as on its side. In Jamaica, by far the largest of our West India islands, there was already a bishop, and it is only too clear that he drew his inspiration from the planters. What is more deplorable, our bishops in the House of Lords were never on the right side. In 1852 Sir George Stephen, writing a short retrospect, observes that reformers in England had one advantage over the American Union—namely, in titled leaders. "Royalty lent us countenance in the person of William, Duke of Gloucester; Lord Lansdowne, Lord Grenville, Lord Grey, and many peers of minor note gave their unqualified support. The bishops—No! the less we say of their Right Reverend Lordships in connection with slavery the better."

A new tale is commenced in the *Cornhill*, Mrs. Oliphant's is well continued, and the amusing "International Episode," by Mr. H. James, jun., brought to a dramatic termination. The curious information given in an article "About Lotteries" is well worth reading, and few will pass over a page concerning "The Growth of London," in which old histories and new figures are brought together and presented in very vivid contrast. The genial tone of the article on Arbuthnot is exactly suitable to the subject, but it is singular that the writer, while referring to the "History of John Bull," does not state that that work gave rise to the title by which the English nation has since been designated. It is not too late to do justice to the memory of Arbuthnot, but the suggestion of a republication of his works is scarcely wise. Who, even with the best of editing, would now read them? Not one in ten thousand could understand their allusions. The justice needed is of the kind so well done by our present essayist. And besides, Arbuthnot must always be a principal figure in the noble literary gallery of the last century.

Blackwood is in somewhat of an ill-temper this month. "The Elector's Catechism" is vicious without being humorous, and we suppose it was intended to be the latter. There is no cleverness in saying, in reply to the question, "What is the right of private judgment?" that it is "The privilege and obligation of every man to think as Mr. Bright thinks." These are other specimens:—

Q. Why is Mr. Gladstone going to abolish the Church of England?

A. Because what is sauce for the goose is sauce for the gander.

Q. When is the Church of Scotland to be disestablished?

A. Whenever its disestablishment will heal the divisions in the Liberal party, and furnish an effective rallying-cry to its local agents and its central committee.

Q. Why is the Church of Scotland to be disestablished?

A. (*a*) Because it is the only Church in which "free" thought and "rational" religion are encouraged.

(*b*) Because the number of its adherents is increasing with alarming rapidity.

(*c*) Because the next census of the population is to be taken in 1881. "If it were done, 'twere well it were done quickly."

(*d*) Because you can take the breeks off a Highlander without causing him any sensible inconvenience.

(*e*) Because its ministers, being already accustomed to apostolic poverty, a little more or less starvation is of no consequence.

(*f*) Because it has divested itself or been divested of the exceptional privileges which it used to enjoy—*e.g.*, the privilege of burning and drowning witches, and of enforcing civil penalties against unbelievers.

(*g*) Because it has adopted the principle of popular election.

(*h*) Because the Church of Knox is an obnoxiously Protestant Church.

(*i*) Because it is schismatic in its origin, and an obstacle to the reunion of Christendom on the basis of the Council of Ephesus.

(*j*) Because it is not a Church in any real sense of the word. Not being a Church in any real sense of the word, the civil fiction should no longer be maintained.

(*k*) Because Principal Tulloch, Professor Flint, and Dr. Story have pretended to refute the arguments of the Liberation Society.

(*l*) Because it has invited its Nonconformist brethren to partake of its ordinances and to share its emoluments.

(*m*) Because, being the most venerable institution in the country and identified with whatever is characteristic in the history of the people, it encourages a spirit of provincial patriotism which is inconsistent with the aspirations of cosmopolitan philanthropy.

(*n*) Because Mr. Dick Peddie is a candidate for the Kilmarnock Burghs.

The second article, on "Journalists and Magazine Writers," is disfigured by political attacks in reference to the Turkish and the Afghan questions, while the political article on the last question exclusively is an elaborate but not a successful defence of the Government policy. On the other hand, the literary articles in the present number are beyond the average—especially the powerful development of the story of John Caldigate. "A Medium of the Last Century" requires further development before an opinion can be passed upon it, but it is original.

Macmillan's Magazine has a fine continuation of "Haworth's," which can be also read, with illustrations, in *Scribner*. "Methods of Sick Relief" is admirable, and Mr. Cross's article "America Redivivus" well appreciative of the great monetary reform in the United States. There is an interesting paper on "Two Afghan Refugees" by Mr. Sutherland Edwards, and a paper for musical artists on Covent Garden Theatre and the Royal Italian Opera. The number closes with the Dean of Westminster's lecture on the "Historical Aspects of the United States," which strikes us as aiming mainly at paradoxes.

The *Gentleman's Magazine* commences the New Year well with a tale by Mrs. Lynn Linton, who has shown increased power with every succeeding work. "Under which Lord?" promises, apparently, a contest between clerical and social influence in "good society." Since Mr. Max Muller's essays, we have become accustomed to having our old and charming nursery tales and rhymes expanded into somewhat uninteresting "myths," which are exceedingly hard to be understood. Mr. Foster writes upon this, and we have had learned lectures and a learned correspondence about it. For ourselves, we are not convinced that Cinderella did not wear a glass slipper; we don't believe that Tommy Tucker means the nightfall, or Johnny Green is identical with Typhon or Tamuz or Adonis. We should like to know how our learned theorists would explain Dickory, dickory, dock? Is that Aryan or Egyptian? But what of the clock? Mr. MacNicoll has some shrewd observations on Robert Browning, but his points should have been better illustrated. Dr. Andrew Wilson deals hard blows at the Old, in explaining and supporting the New, Phrenology. His most conclusive illustrations that is of aphasia—the curious incapacity of speech arising from a local disease of the left part of the brain—but never from the right. Mr. Grenville Murray gives amusing information concerning the "Vicissitudes of Titles," and much that Mr. James New writes of the "Novels of Cervantes" will be new. Dr. Daly has said a wise word on "Over-Stimulation in

Women," but we should hope that his impressions are exaggerated.

The "Canadian Rapids" have found one more eloquent writer in Mr. J. Arbuthnot Wilson in *Belgravia*. Canada should be worth a visit if only for the purpose of seeing these. "Some Tales of White Elephants," by Mr. Payn—are amusing, but the three best articles in *Belgravia* this month are one by Mr. Proctor on "Supposed Changes in the Moon," Bret Harte's "Heiress of Red Dog," and "A Florentine Orphanage," by Mrs. Linton. Mr. Proctor, as always, powerfully excites the imagination by his descriptions of the wonderful forces of nature. Here we may quote :—

Now, however slowly we suppose the earth's crust to be changing, it must be admitted that in the course of the next fifteen hundred millions of years the earth will have parted with far the greater part, if not with the whole, of that inherent heat on which the present movements of her surface depend. We know that these movements at once depend upon and indicate processes of contraction. We know that such processes cannot continue at their present rate for many millions of years. If we assume that the rate of contraction will steadily diminish—which is equivalent, be it noticed, to the assumption that the earth's vulcanean or subterranean energies will be diminished—the duration of the process will be greater. But even on such an assumption, controlled by consideration of the evidence we have respecting the rate at which terrestrial contraction is diminishing, it is certain that long before a period of fifteen hundred millions of years has elapsed the process of contraction will to all intents and purposes be completed.

We must assume, then, as altogether the most probable view that the moon has reached this stage of planetary decrepitude, even if she has not become an absolutely dead world. We can hardly reject the reasoning which would show that the moon is far older than has been assumed when long stages of her history and our earth's have been neglected. Still less reasonable would it be to reject the conclusion that at the very least she has reached the hoar antiquity thus inferred. Assuming her to be no older, we yet cannot escape the conviction that her state is that of utter decrepitude. To suppose that volcanic action can now be in progress on the moon, even to as great a degree as on the earth, would be to assume that measurable sources of energy can produce practically immeasurable results. But no volcanic changes now in process on the earth could possibly be discernible at the moon's distance. How utterly unlikely does it seem, then, that any volcanic changes can be now taking place on the moon which could be recognised from the earth! It seems safe to assume that no volcanic changes at all can be in progress; but most certainly the evidence which should convince us that volcanic changes of so tremendous a character are in progress that at a distance of two hundred and sixty thousand miles terrestrial telescopists can discern them, must be of the strongest and most satisfactory character.

Mr. Bret Harte's tale is of singular dramatic interest and originality, illustrating both Western life and human character.

While a better article on Addison than the one in *Temple Bar* might have been written, we are thankful for its fine spirit of appreciation and just reading of Addison's character. One is interested, too, in hearing a little more of Addison's daughter. We have read—in the *Cornhill* about two years ago—a tale much like that of Mr. Wilkie Collins's on the "Mystery of Marmaduke." Surely it must have haunted Mr. Collins's memory? "Count Fersen" is a good piece of history relating to Marie Antoinette, and in this month's number there are also two well-written memoirs of Grimaldi and Thomas Stothard, the latter a very graceful tribute. Mr. Julian Hawthorne's "New Endymion" will hardly be understood by every reader, striking although it is.

London Society has less of fiction in it than usual, and many will relish the change. There is still enough, however, to please, we should hope, the majority of the old readers. We have, in addition, "Some Gossip about the Old City Grasshopper," including antiquarian notices of Sir Thomas Gresham and some of the greater City bankers. In "The Bradford Industries — Messrs. Fison and Co.," will be found sketches of some of the great Bradford firms. The writer does justice to the "infinite amount of benevolence and public spirit at Bradford," as well as to its enterprising industry. There is a mistake in the reference to Mr. Forster. The writer says, "No one will be surprised that his two brothers-in-law became inspectors of schools under the Minister of Education." The two Arnolds were inspectors long before Mr. Forster became Education Minister.

The *Argosy* has the first part of another tale by Johnny Ludlow, and also a tale by Mrs. Henry Wood. That should be sufficient to secure the success of any magazine, if the success of the *Argosy* had not already been secured. But there is still another tale, and a last sketch, "Dreamland," by Julia Kavanagh, while Mr. Charles Wood is now doing the Cornwall and Devon coast—pleasant and sketchy.

In the *Sunday at Home* Mrs. Prosser contributes a Black Country tale of rugged pathos and humour, and Hesba Stretton the beginning of a characteristic London sketch with one or two new aspects. Dr. Alexander Maclaren's New Year's sermon need not be described. There is much that is new in Mr. Lansdale's "Tour in Northern Russia," and especially in his reference to Siberia. The "Rauhe House" is remarkably interesting, but it has been often described. Thanks for the beautifully printed frontispiece of "Winter" from Birket Foster.

Leisure Hour begins a new tale which has promise of both character and incident. "When George III. was King" does a little more than justice to that monarch, but perhaps we are prejudiced. There is a good and kindly memoir of Lord Dufferin, and a capital gossipping paper, with illustrations, on "Wigs." The information articles, which are always so fresh—"Flags and Banners," "Electric Lighting," "Oranges," are equal to anything of the kind.

Good Words begins well with a new tale by the author of "John Halifax," which is followed by an admirable paper on "Prayer," by Mr. Stopford Brooke. Mr. Page gives a sketch of Dr. John Wilson, and Major Butler contributes a well toned and well timed article on "Afghanistan and the Afghans." In addition Miss Tytler commences a tale, and Dean Stanley reprints his address on St. Andrew's Day, and there are good practical suggestions in "Gentlewomen in Difficulties." But perhaps there was never so much good advice given as there has lately been given to this class.

The Sunday Magazine tale of "Joan of Arc" is scarcely as good as some of the same writer's efforts; but we like "Bonds and Bands"—a tale told with human tenderness. Some will demur to the title of Dr. Butler's "War in a Christian Spirit," and ask why not Thieving and Murder in a Christian spirit?—but much better Dr. Butler than much that we have read of late. Dr. Blaikie's paper on "France in Voltaire's Time and To-day" is a good sketch. The "Sunday Evenings with the Children" are not improved under Dr. Macleod's hand—none of them, by whomsoever written, have been what they might have been.

No one is likely to complain of the poorness of the contents of the *Quiver*. Of the tales, "Stephen Akroyd's Guerdon" shows most power. There are many instructive articles of a religious character, first of which may be placed "Our Lord's Philosophy of Life," by Dr. Allon.——*Cassell's Family Magazine* has the usual tales. The special interest of this journal, however, lies, as we have before said, in its domestic character. Illustrations of this in the present number are to be found in "Our Mushroom Bed," "Experience in the School of Cookery," "Our Aviary," and "A Friendly Gossip on Gout."

In *Scribner's Monthly* the reader will find that practical jokes in colleges are not confined to England; witness the article on "College Hazing." There is an admirably illustrated article on "Leonardo da Vinci," bringing into relief some aspects of his work not so well known as others. "Old Maryland Manners" is very readable, and also well illustrated. The same may be said of "Century Plants," and the "Mountain Lakes of California."

Of religious magazines for the New Year we note the *Catholic Presbyterian*, edited by Dr. Blaikie, of which the first number is now before us. It is a great advance upon other magazines identified with Presbyterianism. The contributors are selected from all parts of the world—Scotland, Ireland, France, United States. Specially interesting are "Religious Reform in France"; "Presbytery and Liberty," by Dr. Robinson; and "Missionary Sacrifices," by the late Dr. Livingstone, now first published.

We have looked for the *Congregationalist* with unusual interest. Perhaps it will not equal everyone's expectations, but what have been those expectations? With the enlarged size now adopted there is more scope for variety. The number opens with a graceful tribute to Mr. Dale; there is an admirable article on the Bishop of Oxford; and an equally admirable one on "Mr. Gladstone's Seventieth Year." We quote the following:—

The known religious sympathies of Mr. Gladstone have in truth been one of the most powerful influences in determining the attitude of many towards him. In whatever direction those sympathies had inclined, the fact that they existed at all would be enough to alienate some professed Liberals, who seem to have a fanatical hatred to all religious belief. But Mr. Gladstone displeases quite as much a large section of the religious world. The Evangelicals remember that he is a High-Churchman, and that seems sufficient to make them turn to his rival, as though the cynicism which runs through all the novels of Benjamin Disraeli, and which was conspicuous even in the speeches of Lord Beaconsfield, were better than the religious earnestness of Mr. Gladstone, because, though of the same Church, he followeth not with them. The Nonconformists of England have judged differently, not because they are less Protestant, or less anxious about the progress of Ritualism, but because they do not believe that the house of God can be built with untempered mortar, or the cause of Evangelical truth advanced by political fraud and violence. Their opposition to the principles of the High-Church party is not relaxed by their admiration for Mr. Gladstone, and in offering that opposition they are not compromised by an association in the same Church with those from whom they dissent, and by a defence of the institution to which the error they condemn owes its influence in the country. If the ecclesiastical opinions of Mr. Gladstone exercised a mischievous influence upon his public policy they would be the first to resist him *à outrance*. There is not, and cannot be, any compact between them. Their allegiance to him is due to sympathy in political principle, and if the one was destroyed, the other must perish also. But they have found in him a man possessed, to a remarkable degree, by a love of righteousness, and acting under its influence in relation to all public affairs. Beyond all statesmen of the day—with the single exception of John Bright, who resembles him in this respect, and whose own unwavering confidence in him is due to this high appreciation of his moral principle as much as to admiration of his ability or agreement in his opinions—he seems to them to act under a conscientious sense of duty. He is not ashamed, like Nehemiah, to act under the fear of God, and this in an age when "society" has become very impatient of any such influence. His religion is free from the suspicion of interested motives, for the most unpopular course a political leader could take is to be a High Church Liberal. His politics deprive him of the support of his co-religionists, and his religion excites the suspicion of many Liberals. Nonconformists may, at least, claim the credit of having risen superior to sectarian sentiments, and to that intolerance shown by many who profess to be "advanced Liberals" in religion, but who, with all their clamour about liberty and progress, appear unable to honour the conscientious convictions of those who have faith in a living God, and whose faith is a reality and a power.

The religious articles—some of which are of exceptional value—are by Dr. Raleigh, Mr. Dale, Dr. Mellor, the Rev. J. Baldwin Brown, and the Rev. E. R. Conder, some of the foremost preachers of the Congregationalists. It is hardly to be expected, perhaps, that an equal array can be given every month, nor is it desirable that it should, for it would be a profound mistake to devote too much space to sermonical literature. Mr. Dale's portrait in this number is an admirable one.

The *Day of Rest* appears in a new and a handier form, but with no diminution of literary character, while the number of illustrations is considerably increased. The tale is by the author of "Gideon's Rock," and there are various other interesting papers—especially a New Year's sermon by Dr. Vaughan.

The *Family Treasury* has two noteworthy articles, one by Dr. Pressensé on "The Religious State of France," and one on "Christian Work Abroad." The other contents are of an ordinary kind, but there is a brisk "Outlook" on public events.

The *Evangelical Magazine* consists mainly of religious articles by Dr. Fairbairn, Dr. Mellor, and Mr. Cox.——The *Baptist Magazine* has two interesting historical articles—one, "Scenes from Church History," and the "Wooburn History" continued.——There is an article in *Golden Hours* on the decline of Clericalism in France, which is well worth reading.——The *Tract Magazine* is still as suitable as ever for popular circulation; so is the *British Workman*, which is the joy of many humble homes.——In *Night and Day* Dr. Barnardo continues to exhibit his painful pictures of poverty and sin, but also his pleasant companion pictures of their relief.

St. Nicholas is exceedingly clever, and admirably illustrated. Read "Children's Day at St. Paul's." It may tell English readers much that they do not know, as, indeed, American writers are always doing. But then, we sometimes, perhaps, return the compliment.

Little Folks is in great force. The coloured frontispiece is worth the price of the number. The tales are really all charming, and the children may learn from one article a good deal about Santa Claus.

We are glad to give a cordial welcome to the *Boy's Own Paper* (56, Paternoster-row) a penny illustrated weekly journal, which will be conducted by the accomplished editor of the *Leisure Hour*. To our thinking it will supply a felt want. We are told that the *Boy's Own Paper* "is intended not only to provide the lads of our own families and schools with wholesome, elevating reading, but to supplant, if possible, some of the literature the injurious effect of which all so sincerely deplore." We heartily wish it may succeed in driving out of the market the pernicious stuff that so frequently demoralises the youth of the land. From the appearance of the first number now before us, the *Boy's Own Paper* is not likely to be dull. We have an animated description of a first football match, a descriptive sketch in natural history by the Rev. J. G. Wood, and the commencement of stories by Mr. Ascott R. Hope, Mr. W. H. G. Kingston, and Mrs. Eiloart. Captain Webb relates how he swam the Channel, and Mr. Frank Buckland tells how he

manages his monkeys. This is a good beginning, and we sincerely hope that the hearty co-operation of ministers and parents, schoolmasters and teachers, and of the friends of youth generally, will secure for this new magazine the desired success.

THE REV. J. JEFFERIS ON THE AUSTRALIAN CHURCHES.

(From the *Sydney Morning Herald*, Oct. 19, 1878.)

A large meeting of Congregationalists was held in the hall of the Congregational Church, Pitt-street, on Tuesday, to hear the address of the newly-elected Chairman of the Congregational Union (the Rev. J. Jefferis, LL.B.) Mr. Jefferis's address occupied about an hour and three-quarters in its delivery. The rev. gentleman dealt with matters of the first importance to the Church and State. He spoke with great force and earnestness, and was listened to with the closest possible attention, and frequently applauded. Mr. Jefferis first thanked them very heartily for having done him the honour, so soon after his arrival in New South Wales, of electing him to the chair of the union, and then proceeded to speak upon topics that he deemed of real importance to religion, and as bearing upon that form and those principles of it which Congregationalists specially maintained. First, he spoke upon the democratic spirit of the age, and said that he exulted in the liberty of the strong, free life that is being developed in these lands. He sympathised even with its excesses, which were due rather to the passion than to the vices of youth. Looking round upon the civilised world of to-day, he saw no community which presented a nobler spectacle of manhood—of manhood striving to be just and free—than ours. But our freedom had limitations imposed and licence permitted, both of which were dangerous to the common weal; and it was of these in their relation to religion that he wished to speak. The tendency of the democratic spirit was bearing us down—its impulse was too strong to be resisted; and the problem was, how to guide this spirit and retain its turbulent excesses in the early exercise of unaccustomed power. He believed that it was to religion, as the mightiest passion of their nature, that they must look for the chief motive force to carry us forward upon the difficult and dangerous path of freedom, and that it is to the laws of religion, coming to us with Divine sanction, that we must look for the chief regulating power in the exercise of our liberty. He, therefore, inquired if there was any valid hope of a united Christian Church in Australia. In default of this, to consider the claims of the chief existing churches to be our true leaders in the coming national life; and to look at the actual relationship between Church and State in Australia, and more especially in New South Wales. He confessed he saw no prospect of a distinctive Australian Church. Once he thought it desirable, and dreamt that it was possible. Now he thought it neither possible nor desirable. (Hear, hear.) A wider range of Christian reading and a broader view of human life had taught him that if such a church could be called into existence, it would only repeat the sad story of the past. Comprehension would be followed by compulsion. (Hear, hear.) New fetters would be forged for the mind, and new burdens laid upon the heart. Freedom of thought and of worship could not continue to survive within any single communion that he could conceive, if it once absorbed into itself the varying opinions that now exist. But he looked for union far more true and complete than any represented by one polity and doctrine, and saw no reason why they should despair of attaining it. The Apostolic succession had always been maintained in the Church of Christ, and they might fairly anticipate a time when the spirit and teachings of Christ would triumph over the prejudice and the selfishness that they now brought into His Church and joined with His work. Then, without sacrifice of the right of private judgment, without abandoning any principles that they deemed it necessary to maintain, they should exhibit the oneness of the Church in the best way, if not the only way, in which here on earth it could be shown. The Church of the future would not, he conceived, be greatly different from the Church of the present, save that the unity in diversity would be more powerfully felt and generally acknowledged. He next proceeded to analyse the claims of existing Churches to be the true leaders in the coming national life of Australia, and he prefixed his inquiry with the aphorism (as a sort of text): "He that would govern free men must himself be free." First he took the Church of Rome. Her past glories, he said, would never more return. In these new countries the reconstruction of society is accompanied by increase of liberty in politics, and the relaxation of dogma in religion. But the Constitution of the Papacy is an anachronism. It is absolutely opposed to the spirit of Australian life. It required unquestioning obedience, the prostration of mind and will before spiritual superiors; but the advancing freedom of Australia will not endure the tyranny of a priesthood which denies in spiritual things the self-determination that is the crown of our manhood. The Church of Rome cannot be our leader until we cease to be free. (Applause.) With regard to the Church of England, he asked, now that the State system is passing away, would Episcopacy, though enriched by past gifts, continue to hold the same leading and lordly position that she had held in the mother land. Episcopacy cannot claim to be the Church of Australia as she claims to be the Church of England. If there be full power in her both for inherent truth and proved fitness to be in foremost rank, who would grudge the honour? But, if not, who would concede it? (Hear, hear.) He did not think the omens favourable for the lasting influence of Episcopacy in the degree that it now exerted. The divisions of the English Church would become more marked with the removal of the control which the State had exerted. The history of the English Church did not justify the hope that she would be the true leader of nations born in freedom. Dispassionate students of history know well enough that Macaulay was justified in saying (Essay on Hallam's "History of the Constitution") that for 150 years the Church of England had been the servile handmaid of monarchy, the steady enemy of public liberty. Nor had the Anglican Church in Australia so altered her bearing towards other sects to justify the hope that she might be the leader in Christian enterprise here. Presbyterianism approached more nearly to the republican idea. If there was an undue preponderance of clerical power, let them remember that it had always been exerted on behalf of the people. (Hear, hear.) And if the doctrinal basis of Presbyterianism is one of the most rigid in Christendom, let them not forget that it owns no law save the Bible, and no authority whatever save the Lord Jesus Christ. But it would not do for a humanly constructed creed to be like the laws of the Medes and Persians. The Assembly of Divines declared and determined the meaning of Scripture according to their light; but who could believe that amid the rush of influence that had borne down upon the mind of Europe during two centuries and a-half, Christian thought was to remain stationary? The "fundamentals" of 1648 were more than our forefathers could bear. (Laughter.) Wesleyan Methodism had achieved singular triumphs, and Congregationalism owed not a little to Wesley and his coadjutors; but the clerical subscription was too great a strain upon the mind and the conscience. It is too much to endorse all that is set forth in a dozen volumes of didactic and polemical theology. He would greatly rejoice to see Methodism get rid of the difficulties that had grown up in its practical working. He would not arrogate for the Congregational Church supremacy over the sister churches in the "good time coming," and he entertained no idea that in the marshalling of tribes their standard would be pitched, like that of Judah, towards the rising sun. Perhaps it would be found that something like Presbyterian order, joined to Congregational freedom, would be the leading features in the Church of the future. He next spoke of the relationship between Church and State, and of State aid to religion in the different Australian colonies. South Australia was the only colony that had been free from the entanglements of Church and State, and he maintained that very much of the honourable character of her people, and their true and diffused prosperity, was due to the fact that religious influence had never been weakened, and deteriorated by State pay. He described the growth and decline of the State-aid system in the different colonies. The last part of the reverend gentleman's address had reference to the question of Church and School Estate, a question which he considered of paramount importance. He referred to the charter granted by George IV. for setting apart one-seventh of the entire lands of the colony for the maintenance of the Church and School Establishment; and he described the efforts that had been made to settle the question as to whether these valuable tracts of land should be devoted to the purpose of religion and education or be considered as waste lands of the Crown. He gave the following particulars concerning the Church and School Estate. The balance to the credit of the Church and School Estate on Dec. 31, 1877, was no less than 173,445*l.* 14s. 9d. Statements are conflicting as to the amount of land actually alienated, but from a Parliamentary return (Mr. Stuart, 1874) it appears that up to the end of 1873 101,716 acres were disposed of. There cannot be much less than 300,000 acres now in the hands of the trustees. The revenue for 1877, derived from rents and interests, was 10,050*l.* 13s. 1d., a sum much less than we should have expected. Of this, 2,182*l.* went for survey and commission charges, 1,644*l.* 5s. 5d. was devoted to schools, 4,110*l.* 7s. 5d. was divided among the four churches, thus: Church of England, 2,410*l.* 13s. 3d.; Roman Catholics, 1,050*l.* 0s. 7d.; Presbyterians, 418*l.* 16s. 6d.; Wesleyans, 330*l.* 17s. 2d. He strongly urged the importance of immediate legislation to settle this question for ever, and said it was time this grievous public scandal was put away. It was contrary to the Constitution that a large public estate, worth three-quarters of a million of money, and the revenues derivable from it should be beyond the control of Parliament. It was opposed to the settlement and the rights of selectors that so large a quantity of the best land should be shut up from selection while leased and sold to capitalists. He believed it could be proved to demonstration that a large amount of the bitter sectarian feeling which works such woe to the commonwealth, is distinctly traceable to the continuance of Government endowment. The rev. gentleman concluded a splendid address in these words:—"If Government is in league with those who abuse religion, much of the blame must lie at their door. What hope or help is in this sad state of the body politic. None, until Christians have learnt rightly to interpret their duty to Christ and loyally to cleave to Him, heedless of the dicta of priests and churches. Our relation to Government, however, is simple enough. As integral parts of the governing power we have to confine Cæsar to 'the things that are Cæsar's.' The complete secularisation of Australian politics is demanded in order that we may render to God 'the things that are God's.'"

THE ASSERTED ROMANISM OF MR. GLADSTONE.

(From the *Spectator*.)

One of the so-called Liberal leaders in Midlothian, Sir John Don Wauchope, published on Christmas Day, as his contribution to the good-will towards men which should prevail at that season, a fierce attack on the proposal of some of the Scotch Liberals to bring forward Mr. Gladstone for Midlothian, grounding his opposition chiefly on Mr. Gladstone's alleged Romanising tendencies, though attacking him, in the second place, also, for his open antagonism to the foreign policy of the present Government. But even that Sir John Don Wauchope attributes to a Romanising bias. He is so suspicious of this pervading principle in all that Mr. Gladstone does, that even in relation to a foreign policy which the authorities of the Roman Church have strongly supported, and Mr. Gladstone as strongly opposed, he is not at fault in discovering a secondary motive which connects Mr. Gladstone's action with his anti-Protestant bias. Mr. Disraeli, Sir John Don Wauchope thinks, excited Mr. Gladstone's wrath so intolerably by his Public Worship Act—by his measure for putting down "Mass in masquerade"—that Mr. Gladstone can now hardly reason at all on any policy which the Government who passed the Public Worship Act adopt. Whatever they do, Mr. Gladstone sees in it the malignity of the Government who undertook to put down Ritualism, and therefore regards it as a policy of evil, without even waiting to see whether Romanists, or Ritualists, or any other opponents of Protestantism, side with him or against him. In a word, according to this great Scotch authority, Mr. Gladstone measures policy solely by its tendency to undermine Protestantism—Protestantism, the basis of all our liberties—and regards everything that the Government do with unreasoning hatred, merely because that Government struck a blow in favour of Protestantism in its Public Worship Act.

No more eccentric view of any statesman is known to us than that which Sir John Don Wauchope has thus elaborated of Mr. Gladstone. Indeed, no more eccentric view of any statesman could be conceived than one which should profess to find in the whole of Mr. Gladstone's political action the multiform workings of any fixed idea at all, especially the fixed idea of hatred to Protestantism. For in the first place, Mr. Gladstone is not a man explicable by fixed ideas. His points of view are many and practical, and by no means always very closely related to each other. And in the next place, it is even more absurd to find the one fixed idea which overruns Mr. Gladstone's mind, in a marked hatred of Protestantism. The real fact is that Mr. Gladstone's opposition to the Public Worship Act was grounded, on the whole, decidedly on a Presbyterian point of view. It was his strong assertion that the individual congregation of worshippers should have an effectual voice in determining what change in the existing ritual custom they would or would not allow, which gained our own hearty support for Mr. Gladstone's opposition to that foolish and already generally derided measure. Sir John Don Wauchope can hardly have read Mr. Gladstone's attack on the Vatican Decree. That attack appeared to us rather excessive in its zeal; but whatever it wanted, it did not want enthusiasm for those principles of Protestantism which are, as Sir John Don Wauchope says, "the basis and foundation of all our liberties." Still less can it be shown that in his ecclesiastical appointments Mr. Gladstone was the mere impersonation of a fixed idea, at least if that fixed idea were dangerous to Protestant liberties. Two of his bishops—Bishop Fraser, of Manchester, and Bishop Temple, of Exeter—are amongst the stoutest supporters of true liberty on the Bench. Lord Arthur Hervey, the Bishop of Bath and Wells, whatever he may be politically, is at least as staunch a Protestant as any bishop on the Bench; nor is there a single Ritualist, so far as we know, who owes anything to Mr. Gladstone's Premiership. The truth is, that Mr. Gladstone's mind as a Prime Minister had been unusually mobile. Sometimes it has been occupied with church or land reforms, sometimes with army reform, sometimes with finance, sometimes with university reform, but the last thing you can charge on him is an *idée fixe*, though you might perhaps say that each great reform he takes up, tends, for the time needed to bring it into legislative shape, to be an *idée fixe*—to preoccupy him as a minister, to the almost dangerous exclusion of everything else. That, however, is the very opposite of what his wise Scotch assailant means. He traces treachery to Protestantism in all Mr. Gladstone's legislative and administrative acts, whereas it is not to be found in any of them, nor will any one key, of any make whatever, open the manifold wards in the elaborate locks of that subtly composite political nature. It would take a whole bunch at least to undo all the curious compartments and cabinets of Mr. Gladstone's mind.

What harasses Sir John Don Wauchope, we suppose, is that Mr. Gladstone is Anglican, and no doubt, in some mild sense' High-Church, rather than either Broad-Church or Evangelical; and that high Anglicans, instead of praising the Reformation and inveighing against Popery, are generally in the habit of dwelling on Catholic (as distinguished from

Roman Catholic) tradition, and of professing their submission to Catholic (as distinguished from Roman Catholic) authority. But we should have thought that a Scotchman of ordinary acuteness—probably the worthy Scotch baronet cannot boast so much as this—might have discovered, by this time, that for all the purposes of jealously guarding our constitutional liberties, there is no form of faith in existence more effectually tenacious than the Anglican form which asserts the full Catholicity of that branch-Church whose charter is the English Church Prayer-book. What may be true of the Ritualists as a party, we can as yet hardly say. Time has not yet sufficiently tried them. But time has tried the moderate High-Church party, to which, we suppose, Mr. Gladstone belongs—the party of such men as Dr. Hook, the late Dean of Chichester, or even of Bishop Mackarness, the present Bishop of Oxford, And for all purposes of constitutional conservatism, of strenuous resistance to Rome, of discouraging anything like a real return to the popular practice of auricular confession, we doubt if better Protestants — though the name may not be welcome to them—could be found. Mr. Gladstone himself is an admirable type of his party—of its severe attitude towards Roman claims, of its stern indignation against priestly interference with the individual conscience or with the political life of the people, and of its militant temper. No doubt the party is Sacramentarian so far as to believe that a grace directly conferred by lineal representatives of the Apostles is essential for the institution of a valid Sacrament, —but there their sacerdotalism stops. For the only purpose which politicians regard as essential to the due guardianship of our political liberties, the the limited sacerdotalism of Anglicans is just as good as the still more limited sacerdotalism of Presbyterians,—who are rigid sacerdotalists, after all, as Scotchmen well know, though not exactly in the Roman Catholic sense. What Protestants like Sir John Don Wauchope mean, or ought to mean, when they speak of Protestantism as the bulwark of our liberties, is that its jealousy of the interference of priestly authority in private or in political affairs is the bulwark of our liberties. And no one has ever expressed this jealousy more typically than Mr. Gladstone has expressed it in his pamphlets on the Vatican Decree. The very essence of his political character is an eager political contentiousness, —a critical spirit which will not admit authority of any kind to a final voice in politics, least of all an authority that borrows its prestige from a different field. His Anglicanism is a self-reliant Anglicanism, an almost Presbyterian Anglicanism, which watches the limits of the sacerdotal claims with something like the "watchful jealousy" of Dissent itself, an Anglicanism which is as tenacious of national and popular traditions so far as they have been sanctioned by Anglican practice, as Nonconformists are of national and popular traditions so far as they have been sanctioned by Nonconformist practice. There is not unfrequently a great humility, almost too great a humility, in Mr. Gladstone, but no one who knows him would ever suppose this humility to be humility of a kind likely to promote the cause of ecclesiastical arrogance. There is a wonderful disputatiousness in Mr. Gladstone's humility, when you come to examine it; it is the humility of a practised orator, who trips up his opponent all the quicker, if that opponent is in the least disposed to rely on that show of humility, not the humility of a true suppliant of the Church. In one word, though Mr. Gladstone is an Anglican by faith, he is a Scotchman by blood, and a debater by profession, and in virtue of both capacities, is the very last man to let sacerdotalism recover any dangerous influence over English homes or English politics.

THE REV. T. N. FARTHING'S FOLLIES.

(From the Manchester City Jackdaw.)

Mossley, as many of our readers know, is a scattered, but pleasant little town, situated at the junction of the three counties of Yorkshire, Lancashire, and Cheshire. Among other attractions it enjoys the distinction of having its spiritual affairs presided over by a successor of the Apostles, whose fame extends far beyond the boundaries of his parish. As a distinguished champion of the Church Defence Association, the Rev. T. N. Farthing is well known; and as a copious contributor to that receptacle of wisdom and veracity—the correspondence columns of the *Manchester Courier*—his claims for grateful recognition cannot be denied. Notwithstanding all this, his parishioners do not seem to appreciate his excellent qualities. As vicar, his position is not altogether so tranquil as could be desired. The fact is, Mossley is imbued with a spirit of Radicalism and Dissent; and Mr. Farthing is an avowed enemy of both. Hence the unsatisfactory state of things. These Mossley people, it must be admitted, have had a bad training. They have suckled Radicalism at their mothers' breasts, and for generations have been taught to think for themselves in all matters political and religious. In the good old Tory days, in the beginning of the present century, when Mossley was a small village, the Jacobins of that time were dispersed by armed dragoons, led by the then Rector of Ashton-under-Lyne, while discussing their political rights on the adjacent moorlands. Later still, as Radicals, they rallied round Henry Hunt on the fatal field of Peterloo, when defenceless people were hacked down by drunken yeomanry at the instigation of Tory squires. Later still, as sturdy Nonconformists, inspired by the eloquence of a Robinson and a Halliwell, they, year after year, at the annua Ashton vestry meetings, protested against the imposition of Church rates and Easter dues. During the agitation preceding the repeal of the Corn Laws, and in every other important political struggle, Mossley has ever been to the front, and never wavered in its loyalty to Liberal traditions; and, last of all, as the extraordinary and instructive correspondence in the *Ashton Reporter*, now lying before us, and extending over many months, amply shows Mossley has now taken up, with its accustomed earnestness and vigour, the cause of the disestablishment and disendowment of the dominant Church. It is in the midst of such a deplorable state of things that the Rev. T. N. Farthing finds himself placed as the official representative of "sweetness and light." Public meetings are held without his permission, or without even asking him for it. "Intrusive strangers," as he terms them, do not hesitate to enter his parish for the purpose of declaiming against the political privileges of the Episcopal Church, and its right to the national funds. All this is the cause of intense grief and indignation to the worthy vicar, who gives utterance to his feelings in very emphatic terms, in the correspondence we have alluded to. He had been charged by his opponents with using language popularly known as Billingsgate. Mr. Farthing replies that the vulgarity is not in the epithet, but in the thing that makes it necessary to employ the epithet. That is to say, if Brown and Jones have an argument, and Brown, failing to convince Jones of his error, calls him an infamous scoundrel, the odium of using this offensive expression does not rest on Brown, but on Jones for refusing to come to the same conclusion as Brown. This doctrine, to ordinary minds, may seem peculiar; but the Rev. T. N. Farthing is altogether peculiar in his notions of public controversy. He is a perfect master of this kind of hard-hitting, and with a view to the amusement and edification of our readers, we have gathered, at random, from the letters before us, a few specimens of his graceful flowers of rhetoric. When his opponents have carried his positions, and exposed the hollowness of his defences, Mr. Farthing very cleverly covers his retreat by firing off his verbal torpedoes. Their arguments he describes as "vile sophisms," "gratuitous insults," "scandalous libel founded on gross untruth," "infamous slander," "parrot cries of unscrupulous agitators," "gross misrepresentations," "vile perversion of the truth," &c. His opponents, some of whom are Dissenting ministers, men of ability and honour, are pictured as "mischievous dealers in untruths," "a set of agitators who seem to be destitute alike of controversial courtesy and common decency." One is a "notorious political firebrand," while others are compared in the "reckless pursuit of their unprincipled traffic in gross untruths" to "burglars and garotters." As a political Dissenter is, in Mr. Farthing's estimation, the very incarnation of evil from the individual point of view, so the Liberation Society represents the worst traits of human character in its associated capacity. But let the rev. gentleman speak for himself. It should be explained here that the Messrs. Porter, Gratton, and Co. mentioned in the subjoined extract are the Nonconformist ministers of the town. "Let 'G.H.' and his friends," says the Mossley vicar, "use their influence in inducing Messrs. Porter, Gratton, and Co. to withdraw their support from that venal and unscrupulous organisation for political agitation of the most disgraceful and unprincipled kind, known as the Liberation Society, and we may have peace. So long as that agglomeration of atheists, infidels, secularists, and sectarians pursues its wild work of systematic misrepresentation, there can be none." What have the contumacious Radical Dissenters of Mossley to say to this? Evidently they are in for warm work. It is too much to expect, considering their antecedents, that they will abandon their cherished convictions, give up the right of private judgment and free speech, and bow their heads in meek submission to the priest who claims spiritual authority over them; and yet, if they do not, in effect, do this, says Mr. Farthing, of peace "there shall be none." Maybe they have a liking for these controversial squalls. We are inclined to think they have; but what about the Liberation Society? Any society that can withstand the force of a denunciation so terrible as the one we have quoted must possess a wonderful amount of vitality. Will the Liberation Society survive it? We are now waiting calmly for the result.

LIBERATION CONFERENCE AT LEEDS.—We see it is announced in the daily papers that a conference of the Liberation Society will be held at Leeds on Thursday, Jan. 23, the day following the annual meeting of the Liberation of Liberal Associations in that town. The conference of the friends and supporters of the Liberation Society is to be of an essentially private character, and will be held for the free discussion of policy and plans in reference to the next general election. The attendance at this representation is not expected to be very large, and it is probable that the proceedings will only occupy one sitting. Reporters will not be invited to be present.

ECCLESIASTICAL MISCELLANY.

The Bishop of London has refused to allow fresh proceedings to be taken against the Rev. A. H. Mackonochie, pending the hearing of the appeal against the judgment of the Lord Chief Justice.

The Rome correspondent of the *Telegraph* states that Leo XIII. is discussing with his cardinals the advisability of holding another Œcumenical Council, and that such a step is highly probable in case the negotiations with Germany prove abortive. Prince Bismarck shows no signs of yielding.

The *Gloucester Chronicle* understands that the council of the Church Association have decided to abandon the prosecution of the Vicar of Prestbury, the uncertainty which surrounds the St. Albans case, and the difficulties caused by the present state of the law, leaving the council hardly any alternative. The *Record* believes, however, that the case is not abandoned, but only temporarily stopped, pending the result of other proceedings.

The Geneva correspondent of the *Times* says that the prompt submission of the curés of Soleure to the law which makes the suffrages of their flocks an indispensable qualification for the holding of a benefice, together with the late elections in the Bernese Jura, is considered to mark the beginning of a new policy on the part of the Vatican, or, rather, the abandonment of the tactics so long persisted in by Pius IX.

THE POSITIVIST LITURGY, which is creating some dissension in Comtist circles, has been issued in a handsome form, printed on green-tinted paper, with gold border. The "prayer" is addressed to the "Great Power, the highest humanity, whose children and servants we are, from whom we derive everything, and to whom we are bound to render everything. May we all seek to know Thee better, that we may love and serve Thee better." Another portion of the Liturgy speaks of that time when Thou (humanity) "shalt, visibly to all, take to Thee Thy great power and reign." The book seems harmless enough, from a Positivist point of view, but some eminent members of the sect are strongly opposed to its use.—*Echo.*

CHURCH DEFENCE.—"National Church Sunday" came round in November last, and the result is stated in the *National Church* for December. Perhaps, however, we may explain that by "National Church Sunday" is meant the Sunday on which collections are made in churches of the Establishment in favour of the Church Defence Institution, and very urgent is the "whip" for such collections. Some eighty or ninety churches appear to have responded to the whip this year. The largest collection is rather more than 8*l.*; but there are others as follows:—Oakanger, 6s. 3d.; Llangy, 6s.; Bransdale, 7s.; Lower Tranmere, 5s.; Harberbonford, 5s. About a fourth of the collections are under 1*l.* each. And all this after the Archbishop of Canterbury's trumpet-call!—*Liberator.*

MR. OSBORNE MORGAN, M.P., ON THE BURIALS QUESTION.—In addressing his constituents at Wrexham on Monday, Mr. Morgan said there were no fewer than six Burials Bills before the House of Commons. Referring to Mr. Balfour's bill, which this year had precedence in point of time over his own, he said that by admitting Nonconformists to the parish churchyards under certain restrictions it virtually conceded the principle for which he had himself so long contended. He thought, therefore, the proper course would be to vote for the second reading of the bill and to amend it in committee by rejecting limitations under which Nonconformists could never rest, and which it was fair to say the author of the bill did not regard as vital to his bill. If this were done—and it could be done by a few strokes of the pen—there would be no difference between Mr. Balfour's bill and his own. But there did not seem much chance of the passing of that bill, because 15,000 clergymen were leagued against it, and the Government would no more dare to offend 15,000 clergymen than five years ago they dared to offend double that number of licensed victuallers.

THE ENGLISH CHURCH UNION.—The Directory of the English Church Union for 1879 has just been published; and we are informed that the Union now contains 17,522 members and associates, of whom 9,600 are men. The number who joined in the year which has just ended was 1,585, but, *per contra*, 1,146 have died, or have retired, or have had their names erased from the roll for non-payment of their subscriptions. The net gain is thus 439. At first sight there might appear to have been a great falling-off in the rate of progress; but it is not greater than might have been expected, and it is more than balanced by countervailing advantages. Till the imprisonment of Mr. Tooth, nobody could say for certain what the mind of the Union really was; and it was inevitable that the forward movement, with the singular accession of strength which it procured for the society, would be purchased at some cost. The great fact, however, remains, that after deducting all who formally retired, or who allowed their subscriptions to lapse, the advance has been fully maintained; and we have now 2,500 clergymen and 15,000 lay communicants who are ready to stand shoulder to shoulder in defence of the Faith. One very remarkable fact should be noted, and it is that while in the last two years the lay members have increased by 3,250, the clerical remain stationary. This latter circumstance is due chiefly to the severe pressure which has been put upon the priesthood not only by the Persecution Company and the secular press, but by many of the bishops. It must not, however, be supposed that the check which has been placed upon the spread of the Union amongst the clergy is an unmitigated

evil; for as we know there are very many priests who would be members if they thought it prudent, we can count upon a very large though undefined—and all the more influential because undefined—body of Church Unionisers as well as Church Unionists. Three more bishops have become members, namely, those of Maritzburg, Grahamstown, and Fredericton; and the Union can now boast of no fewer than ten right rev. names.—*Church Times.*

THE LATE EPISCOPAL VOTE ON THE AFGHAN WAR.—Has he [Dr. Ellicott, who recently wrote a letter in defence of his vote in the Upper House] ever speculated as a minister of the Gospel whether our missionaries would have been more successful than they have been if our acquisition of India had fewer blots in its history? Missionaries could tell him, and perhaps have told him, sayings of the natives which are not reported in missionary tracts, but which are indications that wars of occupation leave sore memories behind, and that material greatness is accompanied by inconsistency, which are hindrances to the reception of our religion; and that if there is any doubt in the Indian mind generally, and the Afghan mind in particular, about the justice of this war, it will impede rather than assist the progress of the English religion. The bishop says, "I voted also as a minister of the Gospel"—of peace? How came he to leave out that attribute of the Gospel which is more frequently joined to it than any other? It was drawing very near to Christmas when the eight bellicose bishops recorded their votes as ministers of the Gospel of peace for war and slaughter, which are the true translation after all of the phrase rectification of frontier. Seven are silent and at peace with themselves, we assume, because they think that they have done the proper thing. The eighth has spoken out in defence of himself because, we assume, he has qualms of conscience. . . . We mourn that eight bishops were found to vote for war, whilst we own that we are thankful that only one was found to write in defence of it. We mourn over the spectacle, for the attitude in which it places the English Church, for adversaries and those who think lightly of her will not fail to take the Episcopal vote as the voice of the living Church amongst us. They will say, Look at your bellicose bishops. They would not have been in favour with the Church of the past. Perhaps, too, some Afghan may say to a future missionary to his country, "You preach to us of the Prince of Peace and goodwill. Tell, us, did your bishops vote for this?" pointing as he speaks to blackened homesteads and all the other sad memorials of war. If he possesses the unhappy gift of sarcasm he may ask, "Do your bishops ever lead armies of aggression?" There is a story which most of the bishops may know, one from which eight at least may draw a lesson. A prince-bishop in olden times was taken prisoner in full armour at the head of his troops. The Pope demanded his release as a clergyman. In reply the victor sent back the prelate's coat of mail, with the laconic message, "Know now whether it be thy son's coat or no?"—*Church Review.*

Religious and Denominational News.

The Rev. Hugh Stowell Brown, of Liverpool, President of the Baptist Union, on Wednesday last opened a spacious new Baptist Chapel, just erected at Cambridge, at a cost of over 6,000*l.*, more than 4,000*l.* of which has already been raised.

Mr. Spurgeon, though expected to be in attendance, was on Sunday still unable to officiate at the Metropolitan Tabernacle, but through his son, the Rev. C. Spurgeon, he announced to his flock that he felt considerably better, though not sufficiently recovered to enable him to leave his house and to speak to them. He also conveyed to them his full appreciation of the work of the week in connection with the bazaar, and the great comfort and pleasure which that afforded him. The great success of the bazaar delighted him beyond measure, and the heartiness and love shown towards him helped him to bear his pain and partially removed it. The bazaar is still open, and will not close till to-morrow evening.

FARINGDON, BERKS.—The annual meeting of the Congregational Church in this place was held on Jan. 2. Satisfactory reports of the work in the church and village mission were given, and addresses delivered by the Rev. T. C. Udall, Messrs. O. Gerring, E. S. Goulding, E. Ayers, H. Goddard, I. Howes, and A. S. Huckett (New College). During the day the poorer members of the church were entertained with a substantial dinner by the generosity of friends of the church.

GRAVESEND.—MILTON CONGREGATIONAL CHURCH.—At the anniversary of the erection of this church held last May, £500 was raised by the congregation to pay off the remaining debt upon which interest was due. This left £300 owing, without interest, to the Congregational Chapel Building Society. The committee of this society lately offered to remit £50 if the whole were paid at once. It was resolved to meet this challenge by an offering at the morning prayer meeting on New Year's Day. The meeting filled the lecture hall, and it was found that a collection taken at the doors, including £50 from the church funds, amounted to £259. This, with the promised £50 of the above society, makes the church entirely free from debt, and raises the amount to upwards of the sum of £7,200, which has been subscribed for the erection since the opening of the church four years and a half ago.

BAPTIST HOME MISSIONS.—In appealing for funds the Baptist Home Missionary Society suggests that, as in the case of foreign missions, annual collections should be made by the churches for the home work carried on by its operations, at the same time giving some interesting statistics as exhibiting the needs of the rural districts. In Bucks there are sixty-five churches, with but twenty-eight pastors, one-third of the county being without any Evangelical ministry; Hampshire has more than 100 villages with no Nonconformist place of worship; two-thirds of Surrey is unprovided with Gospel ministry; one-third of Kent is similarly deficient; twenty towns in Durham are without a Baptist Church, and 100 villages in Northumberland without any place of worship. There is no ground for supposing that these counties are worse off than others; whilst in the metropolis the demand for more accommodation is represented by about half a million—more than a million habitually neglecting the means of grace.

GREENWICH.—On Dec. 30 a tea and public meeting was held in the Baptist Church, South-street, Greenwich, to bid farewell to the Rev. W. Leese Giles. H. W. S. Sturton, Esq., presided, and on behalf of the church and congregation presented Mr. Giles with an address, which expressed their sense of his devoted labours as a minister and a pastor, and adverted to his successful labours there during the past six years. Mr. Giles was also presented with a purse containing £68 as a token of their love, esteem, and good wishes. The pastor having replied in suitable terms, the Rev. A. C. Gray (Baptist) and Cakebread (Independent) spoke of the brotherly feeling which Mr. Giles had always shown, and expressed their deep regret at losing him as a neighbour, together with their earnest hope that his ability might speedily find exercise in another and suitable sphere. Kind words were also spoken by Mr. Manning, one of the deacons of Lewisham-road Church, and Mr. D. Batchelor, secretary to the church in South-street, who referred especially to the purity of Mr. Giles's teaching and the responsibility resting upon those who had listened to such teachings for the past six years.

THE WEEK OF PRAYER.—On Monday morning, in accordance with the arrangements made by the Evangelical Alliance, the first meeting of the series which will be held in connection with the week of prayer, every day until Saturday next, took place at Langham Hall. There was a large attendance. Mr. Robert Baxter presided, and was supported by Mr. A. J. Arnold (secretary), Rev. H. W. Webb-Peploe, Rev. J. P. Chown, Rev. Dr. McEwan, Rev. J. S. Russell, Mr. T. R. Andrews, Mr. H. Wright, Mr. W. R. Ellis, &c. After the hymn commencing "All hail the power of Jesu's name" had been sung, a few moments were spent in silent prayer. The chairman then said they were now assembled for the eighteenth time in answer to the request which had come to them from their brethren abroad to lift up their hearts in prayer to God at the opening of the year to pour out His Spirit upon all flesh. In their own land especially an abundant blessing was certainly following the efforts of God's servants and handmaids. Although there was not the abundant outpouring of the Spirit as on the day of Pentecost, the Holy Ghost was still working with equal power. The Rev. J. P. Chown and the Rev. Dr. McEwan then offered prayer in harmony with the topic of the day, "Praise to God for many mercies." The Rev. H. W. Webb-Peploe delivered the address of the morning, on praise to God being the attitude in which His children should ever desire to be found. There are also daily prayer-meetings every morning at the Centenary Hall and Wesleyan Missionary House, Bishopsgate-street. On Monday the chair was occupied by Mr. J. Herbert Tritton, and the discourse of the day delivered by the Rev. A. M'Auslane, D.D.

LEEDS.—SALEM CONGREGATIONAL CHAPEL.—In connection with the reopening of this chapel after alterations, a special service took place on Wednesday evening, when the sermon was preached by the Rev. Newman Hall, LL.B., London. There was also another service on Thursday morning, when the Rev. Newman Hall, LL.B., again preached; and on Sunday the Rev. Dr. A. M. Fairbairn, Principal of Airedale College, preached both morning and evening. On Monday night a tea was provided in the large schoolroom, and afterwards a public meeting was held in the chapel, under the presidency of Mr. John Barran, M.P., who was accompanied on the platform by the Revs. E. R. Conder, W. Currie, George Hinds, H. Holgate, Duncan Sillars, W. Woodburn; Messrs. W. H. Conyers, E. Butler, &c. The Rev. George Hinds, the pastor, gave a rough estimate of the expenditure incurred in the alterations and renovation of the chapel, which he said amounted to between 850*l.* and 900*l.* Towards this about 90*l.* or 100*l.* had been realised from the collections made at the reopening services, and he trusted that some special effort would be made to raise this sum to 200*l.*, the remainder to be met by some plan to be decided on hereafter. The Chairman, after congratulating those present on the appearance of the chapel, said he trusted that the spirit with which the necessary alterations had been carried out would be met by the kind co-operation of friends outside. He said he had known Salem Chapel for forty years, and he trusted that before long they would not merely realise the 200*l.*, but much more. (Applause.) Several of the above-named ministers and gentlemen also addressed the meeting.

THE LATE MR. ADAM JACK.—The subject of this brief notice was the eldest son of the Rev. John Jack, the much respected minister in his later years of Castle Green Independent Chapel, Bristol, and was born in 1820 in Astrachan, where his father was then stationed as an agent of the Scottish Missionary Society. About 1826 the missionary returned to this country, and became pastor of Acre Lane Chapel, Clapham, labouring there till his removal to Bristol, in 1834. In this neighbourhood, accordingly, the boy Adam had his early nurture, receiving the greater part of his education at the school for ministers' sons established at Lewisham. His active Christian life began in Bristol, where he became prominent in Sunday-school work. When a preaching station was begun in the Broadmead Rooms in connection with the United Presbyterian Church, Mr. Jack gave his energetic support to the infant cause, and to his indefatigable exertions, along with those of two or three zealous coadjutors, the now prosperous Presbyterian congregation largely owed its first success. Business engagements having taken him to Glasgow, Mr. Jack became there a member of Regent-place congregations (Dr. Edmonds), and threw himself with ardour into the work of the Church. Singularly enough, his minister and friend having removed to London, Mr. Jack, again through business arrangements, was brought to Islington, and became a member, and shortly afterwards an elder in the congregation of Park Church, Highbury. The memory of his activities in all Christian work there is fresh in the heart of sorrowing fellow-labourers. He distinguished himself, not only by faithful discharge of his duties as an elder, but especially by his able conduct of a Youth's Christian Institute. His closing days were shadowed by a severe and protracted affliction. After much suffering he fell asleep in the early morning of Sunday, Dec. 15 last. During his long and painful illness he was not only sustained by Christian principle, but active in mind as ever; thinking and planning almost to the very last for the prosperity of the church to which he belonged, and the advancement of the cause of Christ. His remains were interred in Abney Park Cemetery, on Dec. 21, amid a large assemblage of the office-bearers and members of the church, gathered to testify their sympathy with sorrowing relatives, and their loving respect for the memory of their departed friend.—*From a Correspondent.*

LORD DERBY AND MR. W. E. FORSTER ON PUBLIC AFFAIRS.

The Earl of Derby was present on Thursday night at the annual meeting of the Rochdale Workmen's Club, and delivered an address chiefly bearing upon the present depression of trade and its causes. While admitting that the present state of affairs was unsatisfactory enough, we must not, he said, be led away by what we hear, or even by what is passing before our eyes, to take an exaggerated view of its dangers. Up to a very recent date—until the beginning of the late hard weather—there was little, if any, increase of pauperism. Even now the returns of the national consumption and the savings banks deposits, which on the whole had increased during the year, did not indicate so utter a collapse of national industry and prosperity as was in many quarters believed to exist. There was, however, no denying the fact that we were face to face with an industrial crisis such as we had not seen since the days of the American cotton famine. The causes of this were various: over-trading, excessive speculation, especially in foreign securities, and famines in the East. With regard to foreign competition and its effects on English industry, he was disposed to lean rather to the sanguine than to the despondent side. He looked forward confidently to a not distant date when the mania of restrictive tariffs which seemed to be spreading among the nations, including our own colonies, would give way before the general experience of its practical failure. In any case, he should deprecate any attempt on our part to retaliate by reverting to a system of restriction, or "reciprocity," which in his judgment would be disastrous folly. Our best chance of establishing free trade abroad was to show that we believed in it at home. Lord Derby also expressed his belief that until there was some evidence that peace would be kept in Europe it was idle to expect that trade would revive. He continued:—

We all profess to wish for peace—I hope most of us do so sincerely—but don't let us forget that in a country like this there are various interests which tend steadily and constantly in an opposite direction. I am not referring to politics or to parties, but to social tendencies, which will operate equally whatever Ministry or party is in power. In the first place, we have a more numerous and more highly trained military class than we ever had before. There is a keener professional feeling among English officers than in days when military teaching was less attended to. There is a natural and not discreditable desire among them to test the value of what they have been learning, and to acquire that professional distinction which can only come with actual service. They are much more a writing class than they were. They have learned to work the press instead of treating it with contempt, and, when you recollect that there is in what are called the upper classes scarcely a family that has not some connection with the army, that is a social influence which tells powerfully when questions of war or peace are in the balance. Then you have a large number of persons in the business classes to whom war is a profitable speculation. A campaign involves enormous outlay, and of that outlay a good deal remains in the hands of those who supply the special articles required in war. Ships are wanted for transport, guns, rifles, armour plates, stores of every description, horses; and that vast demand, however dearly it has to be paid for by the community as a whole, gives a temporary stimulus to industry, and makes a good many private fortunes. I can only touch on that in passing, but it is a subject well worth looking into in detail. But there is more behind. You have always a certain number of interests, not of course always the same, which may be described as

threatening interests. Those who represent them are expecting Parliamentary interference of some kind, and look forward to it with about as much pleasure as a patient in the surgeon's hands looks forward to an operation without chloroform. They will do anything to gain time; and, to persons so situated, no event is more welcome than a state of things which, even if only for a year or two, concentrates all attention on foreign affairs, and puts what is passing at home out of people's heads. I speak purposely in vague terms, to avoid offence, but you will understand me; and you will understand that it is a mere delusion to say, as people are constantly saying, that everybody is against war, if it can be honourably avoided. On the contrary, there are a good many persons who either think that they will make a very good thing out of a war or that it will serve to keep off something that they dislike even more; and in either case we must not be surprised if they act under their convictions. It is no use being angry with them—they do after their kind; only let us clearly see where the danger lies, and not deny its existence.

Lord Derby said that to meet the disasters now upon us he had no faith in turning a larger number of men upon the land in this country; but there was an undoubted opening for working men upon the land elsewhere, and he thought emigration had been somewhat neglected of late. He advised the working classes to reduce the national taxation by diminishing their consumption of liquors and tobacco; and recommended, in view of present difficulties, patience on the one hand, judicious sympathy and help on the other, and public and private economy wherever the relief of distress was not concerned. A vote of thanks to the chairman of the meeting, which was moved by Lord Derby, was seconded by Mr. John Albert Bright, who said that although that was not a political gathering, he could not sit down without tendering to Lord Derby, on behalf of himself and many of his fellow-townsmen, their thanks for his noble and patriotic conduct during the past year.

Mr. Forster addressed his constituents at Bradford on Monday evening. He began by giving his reasons for refusing to place himself in the hands of the Liberal Three Hundred in the borough. He said he believed that if he had accepted Rule 15 of the Liberal Association the committee would have supported him; but he could not accept the rule for two reasons—first, he should no longer have considered himself member for the borough, or even the choice of its Liberal electors, but a delegate of the majority of the committee of Three Hundred; and secondly, he should have to depend not upon his own views of the political duties of the day, nor upon his belief that the majority of his constituents would on the whole agree with him, but upon the wishes and opinions of a number of gentlemen who, whatever their claims for consideration, were really responsible only for their own actions, and not for his. Mr. Forster also said that he believed that if he were to withdraw his candidature, it would do more harm than good to the Liberal party in the borough, but if they could show him that the party would do better without him he would withdraw. The rest of Mr. Forster's speech was mainly devoted to the foreign policy of the Government. The Government, he contended, had deceived their own friends, had incurred the hatred of the Christian races in Turkey, and had bolstered up the Turkish pashas without gaining their confidence. The Turks felt that they had been misled, the Bulgarians that they had been injured, and the Greeks that they had been deceived. In point of fact, the policy of the Government had been one of reckless defiance alternating with humiliating concessions. It might lead to a world-wide war, and although he had no doubt that England would win in the end, the cost would be tremendous. Mr. Forster added:—

> It is true that the possession by Russia of Constantinople would be dangerous to Europe, but it was not our special business to defend Europe or to do the work of Europe. The supporters of the Government are never tired of quoting the approval of Continental papers. No wonder; France, Germany, and Austria all wish England would do their work. But what right has our Government to impose upon the English people the duty of other nations? Why those enormous standing armies in France and Austria, and Germany and Italy, if they cannot protect their nations against Russia? Are we to have a conscription in England because we choose to assume the title of protectors of Europe? Nor do I believe that we could or shall perform this duty. If there be danger from Russia it is in the apathy of Germany or of France, and this apathy is only made possible by false reliance upon us.

Mr. Forster also criticised the Afghan policy of the Government, and said that although he considered that it was our duty to preserve our Indian Empire, he did not think we ought to extend it, still less to make English rule to dominate over Asia Minor and Central Asia. A year or two ago anybody would have been thought mad if he had said that speeches would be made and leading articles be written such as we now saw upon the possible increase of our Asian power. Mr. Forster then went on to accuse Lord Beaconsfield's Ministry of having disregarded the spirit and meaning of the Constitution when they brought the Sepoys to Malta, when they surprised England and Europe with the Anglo-Turkish Convention, and when they involved us in a war for the rectification of our Indian frontier. It was true that in each of these cases the Ministry was supported by a majority of the present House of Commons, but this was not the first time that a majority of the House of Commons had declared that wrong was right. History had shown too often that it is by the action of representative assemblies themselves that their power and privileges have been lost. But he believed that the country had become alive to the danger, and that at the next election the danger would disappear. This talk of Imperialism would be silenced, and this Imperialism itself would be flung to the winds as a miserable sham. In reply to a question, Mr. Forster said he did not believe that by a policy of reciprocity, as it was called, we should increase our customers, either abroad or at home. A vote of confidence in the right hon. gentleman was passed almost unanimously.

Correspondence.

STATISTICS OF RELIGIOUS PROVISION IN ENGLAND AND WALES.

To the Editor of the Nonconformist.

SIR,—As a contribution to the inquiry respecting the amount of provision for public worship made at the present time by each of the religious bodies in England and Wales, which the publication of the imperfect statistics contained in the pamphlet issued from the Wesleyan Conference Office has caused to be reopened in your pages, I shall be glad if you can afford space in the *Nonconformist* for the subjoined table and explanatory remarks, which present the results of some investigations of this matter of religious provision I have been curious enough to pursue these last few years. My reason for sending these statistics to you after your own useful articles on the subject and the letters of the Rev. Goodeve Mabbs have appeared is, that my table supplies information not given before respecting the sittings provided by several of the lesser churches, as, *e.g.*, by the Roman Catholics, English Presbyterians, Unitarians, and Calvinistic Methodists, as to which you observe, that if the progress which has been made by them could be accurately ascertained it might materially affect the total provision of the Free Churches of England. My figures for the larger denominations do not largely vary from the estimates of Mr. Mabbs and yourself, but as I have arrived at them by a different process in some cases, I think it best to adhere to my own calculations throughout. Of course, no one can profess to give exactly correct figures in a case like this where full official data are not uniformly available, and where, indeed, the facts themselves are varying year by year and month by month, by the constant completion of new edifices and the opening of fresh places for worship. But as approximate estimates, I think the figures will stand the test. You will notice that if my totals are anything like right, the gross amount of the provision of the non-established churches in England and Wales at the end of 1878 exceeded 6,700,000 sittings. I precede the table by remarks explanatory of the mode in which each of the totals has been reached.

The number of Wesleyan Methodist sittings (1,723,980) is taken from the Wesleyan Chapel Committee's Report on Statistics of Connexional Place of Worship published in 1874. The number ought to have increased by some thousands in the subsequent four years.

The statement of Congregationalist sittings (1,453,000) is based upon an estimate by the Rev. W. H. Davison, made in May, 1868, in a paper read before the Congregational Union (see "Congregational Year Book, 1869," p. 42), that the number of sittings of the denomination in England and Wales was then about 1,352,464; with an addition of 10,000 sittings per year for new erections in the ten years 1868-78. The total is substantially supported by a variety of data in my possession, which I can produce if needful. It gives 337 sittings per place for the 4,300 places of worship returned in 1879, against 329 sittings per place for the 3,244 places of worship returned in 1851. Many large churches have been built in the interval.

The number of Baptist sittings (935,000) taken from an official statement published in 1877.

The number of Primitive Methodist sittings (763,000) is copied from an official statement published in 1876.

The number of Roman Catholic sittings (370,000) is arrived at thus:—In 1851 that Church had 570 chapels with 186,112 sittings in England and Wales; an average of 327 sittings per chapel. It has now, according to a recent report, 1,061 public churches and chapels. Many of the town churches built by Roman Catholics since 1851 are very large ones, and, allowing 350 sittings per church for the whole number, gives about 370,000 sittings as the present provision.

The number of United Methodist Free Church sittings (334,300) is obtained by allowing (in consideration of numerous large chapels built by this young connexion since 1851) 240 sittings per chapel to its 1,393 chapels now, as against 220 sittings per chapel in 1851.

The number of Calvinistic Methodist sittings (332,300) is obtained by allowing the same number of sittings per chapel as was found in 1851 to the 1,240 places of worship of this body officially reported in 1876.

The number of sittings for the New Connexion Methodists (140,000) is obtained by allowing the same number of sittings per chapel to the 428 chapels in 1878 as was found in 297 chapels in 1851.

The number of sittings of the Presbyterian Church of England (106,774) is taken from an official statement published in 1877. This church is constituted by the union of the churches of the Free Church of Scotland and of the United Presbyterians in England, which were separately returned in 1851.

The number of sittings of the Unitarians (96,000) is obtained by allowing the same average of sittings for chapel for the 320 chapels reported in 1876 as was found in 229 chapels in 1851.

The number of sittings of the Bible Christians (93,000) is arrived at by allowing the same number of sittings (139) per chapel for the 670 chapels reported in 1876 as was found in 482 chapels in 1851.

The number of sittings of the Society of Friends (91,500) is the same as was returned in 1851, it being assumed that, although several new meeting-houses have since been built, there has been no material aggregate increase in the religious provision by that body.

The number of sittings of the Wesleyan Reformers (44,600) is the statement given in Mr. Mabbs's table.

The number of sittings of the minor sects, including isolated congregations, Plymouth Brethren, New Jerusalem Church, Church of Scotland in England, Moravians, &c. (with which now include Free Church of England and certain other small new sects), is based upon the number in 1851, with 10 per cent. added for increase of some of these sects in the twenty-eight years, or a total of 176,000 sittings.

The number of sittings of the Greek, Lutheran, and other foreign churches—Catholic Apostolic Church, Mormons, Jews, &c.—is based upon the return in 1851, with 10 per cent. added for subsequent increase, or a total of 56,000 sittings.

In round figures, the number of places of worship of the non-established churches in England and Wales was then 20,000, having altogether 4,900,000 sittings. According to the above computations, the number of those places of worship in 1878 was nearly 27,000, having a total of 6,700,000 sittings. Sittings per place in 1851, 245; in 1878, by the above statement, rather less than 250 sittings per place on the average are allowed.

Appended are the statistics in tabulated form, compared with the returns in 1851:—

	Census Return of Sittings in 1851.	Probable Number of Sittings in 1878.
Wesleyan Methodists	1,447,580	1,723,980
Congregationalists	1,067,760	1,453,000
Baptists	752,343	935,000
Primitive Methodists	414,040	763,000
Roman Catholics	186,112	370,000
United Free Methodists	166,627	334,000
Calvinistic Methodists	250,678	332,300
New Connexion Methodists	96,964	140,000
Presbyterian Church of England	72,903	106,774
Unitarians	68,554	96,000
Bible Christians	66,834	93,000
Society of Friends	91,500	91,500
Wesleyan Reformers	—	44,000
Minor English Sects, Isolated Congregations, &c.	159,287	176,000
Foreign Churches, Jews, Mormons, &c	51,115	56,000
	4,894,648	6,715,454

With respect to the present total provision of the Established Church, I have not space at present to illustrate the processes by which it may be calculated. In diocesan calendars and other Church manuals until recently I have seen the total of Church sittings stated at "*circa* 5,500,000." In the account of that Church published in "Whitaker's Almanack" for 1879, occurs the statement (which, I assume, is derived from some good Church of England authority) that "the Church population is estimated on trustworthy data at about 12,500,000, and 5,850,000 sittings are available for them." Nevertheless, to be on the safe side against any reproach for unfairness, and taking due account of the visible increase of churches in the more populous dioceses, I should put the provision of the Church of England at not less, but rather more than, 6,000,000 sittings.

If you choose that the question should be further gone into, or should its discussion continue, I may send you a selection of facts I have noted bearing upon this latter point, viz., the provision made by the Established Church.

Yours, &c.,
STATISTICIAN.

[We shall be happy to give space for any further facts which our intelligent correspondent can adduce in reference to this important subject.—ED. *Noncon.*]

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TO CORRESPONDENT.

"W. Warburton" thinks there were "unsound and pernicious sentiments and principles" embodied in our first article last week on "The Queen's Letter," and writes a long letter in that sense, which we cannot insert. We have no desire to discuss the subject with our correspondent.

The Nonconformist.

WEDNESDAY, JANUARY 8, 1879.

THE WEEK.

THE news from Afghanistan is varied, and not reassuring. General Stewart's combined force has debouched from the Khojak Pass, and is slowly advancing upon Candahar, the governor of which has some unreliable regiments at hand, but hopes by flooding the country around to impede the invading column, which on Monday was only three marches from that city. At Jellalabad, General Brown was strengthening his position, and has informed the Afghan notables of the future intentions of the Indian Government. The route from the mouth of the Khyber Pass to that city is still very far from being secure, and in consequence of the repeated incursions of the wild hillmen, communications are precarious. Sir Samuel Brown has other and graver reasons for anxiety. He has been obliged to send back from Ali Musjid to Lahore the 81st Regiment on account of ill-health, and to withdraw from the acting field force the 14th Sikhs, one of the finest native regiments, owing to fever, exposure, and insufficient clothing—nearly half of whom had to be carried through the Khyber Pass! We get an insight into the causes of this serious state of things from the report of the experienced correspondent of the *Daily News*, who states that the "bewildering confusion raging between the commissariat and transport departments, and the inevitable clashing between two divisions independently commanded, are slowly but surely producing chaos." He adds that the relations are severely strained between the military and political elements at the field headquarters. General Roberts has made an incursion into the Khost Valley, the population of which, at first unfriendly, are now said to be reassured, and it is reported that a band of Mahsud Wuzurees, a powerful border tribe which does not acknowledge the rule of the Ameer of Afghanistan, has made an incursion into British territory, and plundered and burned the frontier town of Tank, to the north-west of Dera Ismail Khan, returning to their fastnesses in the mountains.

We have now some apparently authentic news of the movements of Shere Ali. It seems that the Ameer, who left Cabul on Dec. 13th to seek Russian protection, did not abdicate his sovereignty, but, having released Yakoob Khan, bound his son by a solemn oath to obey his orders. Yakoob, however, seems to possess little authority in the capital. The troops are mutinous, and he himself, so far from opening negotiations with the English generals, is said to be preparing for flight in the direction of Herat. Anarchy prevails in Cabul, and communications have been opened between Major Cavagnari and the Ghilzai chiefs, who are the chief supporters of Yakoob.

We learn from the enterprising correspondent of the *New York Herald* at Tashkend that the Russian agent had left Cabul with Shere Ali for Turkestan, and that General Kaufmann had distinctly informed the Afghan envoys that the Czar absolutely refused to interfere on behalf of the fugitive Ameer, but that the General was anxious to pay him all proper attention as a refugee on Muscovite soil. Apparently we shall soon have the whole of Afghanistan on our hands, and be obliged to take possession of the country, or to set up a new ruler and guarantee his throne—either alternative being fraught with great peril and vast expense.

The year opens without any definite prospect of an early settlement of difficulties in respect to Roumelia. The negotiations for a Russo-Turkish Convention have made some progress at Constantinople, and it is stated that as soon as the new treaty is signed, and Podgoritza and other territory surrendered to the Montenegrins, General Todleben will give orders for the retreat of Russian troops from Bulgaria and Roumelia in excess of the number fixed by the Treaty of Berlin, while Prince Lobanoff has made concessions with a view to make the payment of the war indemnity as easy as possible. On the other hand, Russia objects to the appointment as Governor-General of Roumelia, of Rustem Pasha, the former Governor of the Lebanon, who is supported by the other Powers, and still more strongly to the proposed joint occupation of that territory after the Czar's troops have been withdrawn.

Nothing need be said relative to the pending elections for North Norfolk and Cambridgeshire, except that in the first-named constituency five Conservative M.P.'s, including Mr. Clare Read, have been stumping on behalf of the Ministerial candidate, and that no actual candidate has yet appeared to ask the suffrages of the Cambridgeshire farmers. The local Conservatives have their favourite, and the landlords theirs, but these differences will no doubt be arranged before the writ is issued. We see a statement to the effect that the heads of the Liberal party are thoroughly prepared for a general election, and when the crisis comes will be ready to contest almost every borough and county seat. "This resolution on their part," says the London correspondent of the *Leeds Mercury*, "is not a new one, for it has been most carefully considered during the last two years, and preparations for carrying it into effect when the time arrives have been steadily maturing. There are, of course, still a few seats in England of the old pocket-borough type, but these are so insignificant in number that they may be, without detriment to the general struggle, quietly left to themselves. With this exception, you may take it that all the seats in England and Scotland will be most vigorously contested. Recent experience has shown the managers of the party the danger of timidity and the solid results that may be reaped even in unexpected quarters by showing a bold front and determined courage. More than one seat was last year snatched out of the confident grip of the Tories, and that, too, at the eleventh hour, by the managers in London insisting upon the local associations doing their duty. There will be no need when the general election comes for any such advice or remonstrance being sent into the country." We hope these statements are true. They are certainly adapted to encourage the Liberal party throughout the country in continuance of active preparations.

The general state of trade continues to be unsatisfactory. Vague hopes were cherished by some that the turn of the year would witness an improvement, but this seems slow to appear, although we are glad to be able to believe that the distress is not so intense or widespread as was threatened only a few weeks ago. Still, there is more than enough to awaken concern, and to call for sympathy and aid. Bishop Fraser, speaking a few days since at the annual meeting of the Manchester and Salford Savings Bank, said he was afraid, from the amount of the withdrawals during the year, that the distress had reached the provident classes. The general returns, however, do not yet show this, and the view of the situation presented by Lord Derby in his speech at Rochdale on Thursday confirms and encourages a sentiment of hope. We concur, however, with Bishop Fraser in his remarks on the ethics of trade, and in urging that national prosperity rests on a moral basis. He attributed much of the present bad condition of trade in this country to the circumstances that British manufactures are not so good now as they once were; that an unsettled feeling existed between employers and employed; that banks lent themselves too readily to the schemes of speculation; and that in many branches of trade there was over-production. The Recorder of Birmingham, also, when charging the grand jury at the quarter sessions, attributed much of the existing depression to the excessive anxiety of people to grow rich. Such utterances, even if they do not cover the whole ground, or go to the root of the evil, will do good if they arouse reflection and incite to the love of a Gospel other than that of mammon and success.

It is somewhat singular that at this juncture a statement should be issued by Professor Leone Levi, prepared at the instance of Mr. M. T. Bass, M.P., on the earnings of the working classes. The number of persons engaged in the various industries, as returned in the 1871 census, plus 7 per cent. for increase of population, is given at 11,509,000 of both sexes and all ages. Out of a total population of thirty-four millions, the labouring classes may be taken at twenty-four millions, or about two-thirds of the whole, so that the above 11,509,000 constitute a good proportion. Professor Levi bases his calculations of the wages earned by these upon actual returns obtained by him in various specified trades, "seldom assuming even 33s. and 35s. a week as the averages even in the most skilled arts." He estimates the total earnings at 503,000,000*l.* in a year of actual full employment, and it is interesting to observe that out of this sum 3,688,000 women are computed to have earned 113,000,000*l.*, against 390,000,000*l.* earned by 7,821,000 men. Domestic service also seems to be better paid than factory work. But from the total of 503,000,000*l.* one-tenth is deducted for holidays, lost time, and for any masters accidentally included in the census. Another important deduction of one-sixth is made from the 182,000,000*l.* calculated as the annual earnings in textile trades, in mining, in metal manufactures, and in some others that are now affected by the stagnation. These deductions bring the earnings of the labouring class to 422,700,000*l.*, and this, divided among the earners, shows an advance upon 1866 of 6¾ per cent. among the men, of 12 per cent. among women under twenty years of age, and of 24 per cent. above that age. The increase is most marked among domestic servants and dressmakers. If the total amount be divided among average families of five, the amount per family is 88*l.* per annum, even allowing for the depression in trade; and it must be remembered that living is cheap, excepting only meat. Professor Levi's conclusions are thus stated:—"Within the last twelve years our labouring classes have had opportunities of setting aside a considerable amount, and there ought to be no reason for the excessive distress complained of at this moment. A certain amount has doubtless been saved by the thrifty and careful, as witnessed by the larger amount held by the savings-banks, friendly and building societies, a large portion of which belongs to the working classes. But a considerable proportion of the extra amount earned, especially from 1871 to 1873, has been spent in maintaining a standard of comfort higher, probably, than a labouring man is warranted in looking for, unless he has first put by something for the rainy day, and more especially in an excessive expenditure for eating, drinking, and smoking. A wiser and a more economical appropriation of wages is the great want of the British working population. In no other country are the wages more liberal, but in no other country are they more wastefully used than in the United Kingdom. Here there is scope enough for practical education, touching the moral, quite as important as the intellectual, bringing up of the new generation."

In the midst of the trade depression we still hear of too many industrial wars and rumours of wars. The powerful body known as the Amalgamated Engineers, boasting of more than a quarter of a million of reserved funds, are prepared to do battle for the maintenance of the nine hours system which they established in 1871 by means of a prolonged and costly strike. The employers in the engineering trade urge that the time ought now to be extended

by three and a-half hours per week, so as to get more out of their costly machinery and plant, and enable them the better to compete with their foreign rivals. No notices have yet been given to the men, and no decision has been reached by the masters, who are to hold a meeting in London during the last week of the month to discuss the question and decide upon their future course. Meanwhile, the tocsin of alarm has been sounded by the executive committee of the Union, who have issued a long and ably-written manifesto. In this the employers' statement is critically and severely examined, and, indeed, it is open to this; and the men are urged not to surrender what they formerly won. The matter will doubtless adjust itself by the stress of circumstances, and it is not unlikely that the men will have to yield, trade being as it is; but withal, there need not be any provocations to mutual strife and ill-will. In like manner the unfortunate dispute that has arisen on the Midland Railway seems open to a reasonable compromise. The goods guards threaten to strike, and some of them have actually done so, against a reduction in wages in the form of increased hours of work, and especially against what they regard as the obnoxious system of payment by "trips," leading, as they allege, to great loss of time and utterly incommensurate pay. The company are advertising for other men to take the place of those who are dissatisfied, and it is stated this morning that 2,000 have already applied, being considerably in excess of the requirements; but it is to be hoped that by mutual concessions such a calamity may be avoided as throwing out of employment at this season a large body of trained servants. The issue of the Oldham strike, where the hands have gone in at the five per cent. reduction, which they resisted for five weeks, at a cost in wages of 60,000*l.*, and the practical failure of the strike among the agricultural labourers in Kent, should make men pause before committing themselves irrevocably to a similar step in the existing condition of the labour market.

The anticipations of the Chancellor of the Exchequer as to the revenue are not likely to be realised within the last quarter of the financial year. His last Budget estimated a total increase of 3,467,000*l.*, three-fourths of which were expected to come from the increased income-tax. Up to the present time, the actual gain from this one source is only 211,000*l.*, notwithstanding that the screw has been severely applied. A slight increase in the Excise returns does not warrant the hope that the great deficiency on the whole Budget will be made up in the current quarter. It is highly probable that Sir Stafford Northcote will find himself in the disagreeable and difficult position of having on his hands a double deficiency, and this altogether apart from any increase in expenditure, which is not unlikely. Last year, he proposed to spread over two years the deficiency left on his Budget; but this is almost certain to be considerably increased by the non-fulfilment of the expectations of revenue. The total anticipated was 82,320,000*l.*, and of this there has been received 54,595,754*l.* The March quarter of last year yielded 25,888,285*l.*; but to restore the financial equilibrium, the present quarter ought to yield nearly three millions more than that sum. Judging by appearances, this is not likely to be the case. On the other side, the total expenditure for the year was estimated at 82,520,000*l.*, but the later supplemental estimates raised this to 84,386,000*l.*; so that the gross deficiency, including that of the previous year, was thought to be 3,900,000*l.* But the Cape war and that in Afghanistan will certainly increase this large amount, for the country may rest assured that the Indian revenue will not be able to bear such a burden. The financial outlook is by no means reassuring, for although there is wealth enough to fall back upon, the prospect of additional taxes is not one that the English people are likely to endure with equanimity at a time like the present. This seems to be the immediate rock ahead of the Government.

The severe weather with which the British Isles have been visited, and which has set in with greater intensity than ever, seems to be general. No such trying season has been known in the Alpine regions for many years, while in the United States there have been snowstorms which quite eclipse the periodical wintry visitations in Scotland. Many of the railways have been entirely blocked, and we read of snowdrifts twenty feet deep, of hard frosts even in the Gulf States, and of snow-storms in Florida—a phenomenon heretofore unknown.

DAYLIGHT IN DARK ROOMS.—Chappuis' Patents.—69, Fleet-street.

MR. EDISON'S INVENTIONS.

Professor Barrett lectured last week at the London Institution on "The Phonograph, the Tasimeter, and the Carbon Telephone." After a brief reference to his lecture of last Christmas, when he announced that an invention had been made of an instrument by which the voice would be recorded and reproduced by simple machinery, he proceeded to give a brief biography of the inventor, Mr. Edison. Born in 1847, of humble parents, the schooling he had was poor and fragmentary; but, as in the case of the illustrious Faraday, his real education began when his boyhood ended. At twelve years of age he had to earn his bread by selling newspapers in the cars of trains. In the corner of a luggage-van he arranged a small chemical laboratory, where he made experiments during the transit of the car from town to town. He obtained a printing-press, and started a diminutive weekly newspaper, the *Grand Trunk Herald*, printed in the train itself. Next, before he was twenty, he entered a telegraph office, and not only made himself an expert telegraphist, but was also able to repair and improve the instruments in daily use. He afterwards was employed by the Western Union Company as their "professional inventor." Though not yet thirty-two years of age, he is said to have taken out 300 patents; but it must be remembered that by the American patent laws one invention alone has been known to have been secured by no fewer than forty-six patents. The public might suppose that Edison invented with facility; but the fact is, that all his inventions are the offsprings of incessant work, profound technical knowledge, and ready resource. One of the earliest and simplest of Edison's inventions was the so-called "electric pen." Here there is no new scientific principle, but an ingenious application of known principles, whereby a very swift to and fro motion is given to a needle point by a very tiny electro-magnet. The point hardly projects the hundredth of an inch. This finely punctures the paper written on, which thus becomes a stencil-plate, from which any number of copies up to 2,000 or more can be printed. A single voltaic cell is sufficient to supply the force which gives motion to the small electro magnet of the pen, driving the small wheel and crank that work the needle. Mere ingenuity in contriving machines does not add to the sum of human knowledge, and if Mr. Edison were nothing more than a clever inventor we should feel less interest in him. It is, however, a noticeable feature in Edison's inventions that in general they contain a new principle, some original observation in inventive science, which entitles him to the rank of a discoverer as well as of an inventor. Such is the character of the electro-motograph. It was an entirely new method of receiving telegraphic messages, and was discovered by Edison in 1872. He found that messages could be received by the well-known Morse recorder without the use of any magnet. In fact, all that is needed in this simple telegraphic instrument is a band of moistened paper drawn beneath a metallic stile. He had noticed that when an electric current passed from the paper to the point resting on it the friction of the moving paper was lessened. Hence, if the paper were drawn forward with a uniform force, it would slip more easily beneath the point the moment the current passed. He arranged that this slipping motion should be converted into audible signals by means of a local battery and a sounder. The advantage of the instrument was its extreme sensitiveness, it having been worked over a circuit of 200 miles with only two cells, so that with weak currents unable to affect ordinary instruments the electro-motograph can receive messages. It is said, too, to have been worked at the rate of 1,200 words per minute. The promptness of motion led Edison to use it also as a telephonic receiver. The slipping of the point gives rise to a feeble sound, which is repeated as often as the current passes, so that if 264 slips occur in a second the note C will be heard. The cause of the alteration of the friction between the point and the paper has not been explained, but it occurs only at the negative pole, and hence it may be due to that peculiar repulsive effect to which Mr. Crookes has quite recently drawn attention. In this discovery we have a characteristic glimpse of Edison. If Faraday had noticed the slipping, he would have worked to find its cause. Edison seizes the fact and applies it to purposes of practical utility, leaving the explanation and generalisation to other minds. Both types of men are necessary; the intellectual progress of the age is due to the one, the material progress to the other. The passion for invention is as genuine as the passion for discovery, and we ought not to disparage the inventor because he seeks to gain benefit from his toil by obtaining a patent for his invention. The practice is sanctioned by such eminent patentees as Sir C. Wheatstone and Sir W. Thomson. Professor Barrett then described the invention of quadruplex telegraphy in 1874. This he considered the most important piece of work, from a practical point of view, which Edison has yet accomplished. Currents of electricity may be made to vary in two different ways—namely, in strength and in direction. If one telegrapic instrument can be made to work with change of strength only, and another with change of direction only, it will be possible to work the two together, if we can alter the strength of the currents without changing the direction, or change their direction without affecting their strength. The first can be effected by changing the pole, the second by putting more battery power into the circuit. Each instrument for doing this may be so arranged that it is affected only by incoming, and not by outgoing currents; hence two messages may pass from each end along one wire with each pair of instruments, so that four messages may pass simultaneously. The plan is largely in use in America, and in England between London and Leeds. In America such duplex messages travel 1,100 miles, and are automatically printed at the rate of fifty-eight words a minute. The exact "balancing" of the currents was Edison's great difficulty, and Professor Barrett described with photographs shown on a screen the appliances he had successively invented. The carbon rheostat involves an important principle which Edison may justly claim to have made his own. The principle involved is the effect of pressure on the electric conductivity of solids. Hence, by squeezing powdered carbon (and plumbago is but carbon) a considerable variation in the conducting power is produced. It has been said that M. Clérac discovered this ten years ago, but Professor Barrett has found no trace of this. The first use to which Edison put this curious property was the construction of an instrument called a "carbon," or "pressure relay." This was the father of a numerous family—the carbon telephone, the microphone, and the carbon rheostat. In the telephone, now so well known, the voice has to do the work of creating the current as well as making it vary. In the carbon telephone, battery power gives the current, and the voice only varies the resistance, and so causes variations in the current which are at the other ends produced. Drawings were shown of the different successive attempts to effect the changes in resistance. By this apparatus the voice can be transmitted more loudly than it is spoken by adding battery power. It is not necessary to speak into the mouthpiece; to do so a few feet off has the same effect. The receiving instrument has a disc of stout iron, not of thin, as in the Bell telephone; and some experiments were shown with this improvement. The tasimeter was but briefly referred to, as it had got out of order during the lecture. In conclusion, "Rule Britannia" was played on a cornet-à-pisten close to the receiver of a phonograph, and was reproduced, though shorn of all brilliancy, in a manner feeling enough to arouse the audience to demand an *encore*.

ELECTION INTELLIGENCE.

NORTH NORFOLK.—As was expected, Sir T. Fowell Buxton has been chosen as the candidate for this seat. In his address, he observes that "the expenditure of the country has continued to increase, while a number of large additions have been made, and must yet be made, to our taxation and national debt; and no signs are to be found of the subject meeting with due attention at the hands of the present Government. The foreign policy of the Government is the chief cause of this increase of expenditure. It has also in a great measure tended to aggravate the depression of trade from which the country is now suffering." Mr. E. Birkbeck, the Conservative candidate, says in his address that the foreign policy of the Government has not only been approved by majorities in both Houses of Parliament unprecedented in our history, but has received the warmest support of all thinking politicians in foreign countries, and has placed England in a position of strength such as she has not occupied for many years. Mr. Birkbeck adds that, as an earnest Churchman, he would gladly support any fair compromise of the Burials question. Mr. C. S. Read, M.P., Sir E. Lacon, M.P., Sir R. J. Buxton, M.P., Mr. E. Fellowes, M.P., and other leading Conservatives are working energetically on Mr. Birkbeck's behalf, and the Conservative party anticipate a majority of 200 on the poll being taken next week. It is expected that the writ will be issued at once.

CAMBRIDGESHIRE.—The Liberals have as yet been unable to decide whether they will start a candidate. For the present, the Conservatives are divided. One portion of them desire that Mr. Henry Manners, the Postmaster-General's son, should be brought forward, but another section want Mr. Edward Hicks. Should there be any split amongst the Conservatives the Liberals will certainly start a candidate, and perhaps so in any case.

TOWER HAMLETS.—It is stated that a considerable number of the electors of the Tower Hamlets have asked Mr. Benjamin Lucraft, member of the School Board for London, to become a candidate for the borough at the general election. Mr. Lucraft has consented to do so if it can be shown that there is a likelihood of his success, and that his election expenses would be forthcoming.

WEST CUMBERLAND.—At the annual meeting of the West Cumberland Liberal Association, at Cockermouth, on Monday, Mr. David Ainsworth, J.P., was unanimously adopted as the Liberal candidate at the next election.

ISLE OF WIGHT.—The Hon. Evelyn Ashley is the adopted Liberal candidate for the Isle of Wight at the next general election. Mr. Ashley at the last election polled within nine votes of Mr. Baillie Cochrane.

HADDINGTON DISTRICT OF BURGHS.—Sir David Wedderburn on Friday addressed the electors of Haddington in view of the coming vacancy. He stated that he was a follower of Mr. Gladstone in his foreign policy, and thought that Great Britain had very easily fallen into the trap set by Russia in regard to Afghanistan. He did not think the ques-

tion of disestablishment yet ripe; when it did arise he would bring his influence to bear in support of religious equality. At the close of the meeting he was unanimously declared a fit and proper candidate. No Conservative is yet named to contest the seat.

NEWRY.—It is not intended to bring Mr. B. Whitworth, M.P., forward for the representation of Newry at the next election, he having been requested to stand for his former constituency of Drogheda in the Liberal interest. Mr. P. G. Carvill, High Sheriff of Armagh, will be brought forward as a Liberal candidate for Newry.

THE LATE PRINCESS ALICE.

Mr. Theodore Martin, the biographer of the Prince Consort, has an article in last week's number of *Social Notes* on the late Princess Alice, from which we make the following extracts:—"While fulfilling with exemplary devotion every duty as a wife and mother, the process of self-culture was never relaxed. Every refined taste was kept alive by fresh study, fresh practice, fresh observation; neither was any effort spared to keep abreast with all that the best intellects of the time were adding to the stores of invention, of discovery, of observation, and of thought. Each successive year taught her better to estimate the value of the principles in religion, in morals, and in politics in which she had been trained. As her knowledge of the world and of man grew, she could see the wide range of fact upon which they were based, and their fitness as guides amid the perplexing experiences of human life, which, however seemingly varied in different epochs, are ever essentially the same. Then the significance of the Prince Consort's habit of judging everything by some governing principle, and working always by strict method, became clear to her; and in a letter written in January, 1875, of which a copy is before me, the Princess writes with her accustomed modesty—'Living with thinking and cultivated Germans, much in papa has explained itself to me which formerly I could less understand, or did not appreciate so much as I ought to have done.' She inherited much of her father's practical good sense, and like him was ever ready to take part in any well-directed efforts for raising the condition of the toilworn and the poor. How much of their misery—nay, their evil ways—was due to their wretched habitations she, like him, felt most keenly; and she gave her sympathy and support to every effort for their improvement. With this view she translated into German some of Miss Octavia Hill's essays on 'The Homes of the London Poor,' and published them with a little preface of her own (to which only her initial 'A.' was affixed) in the hope that the principles which had been successfully applied in London by Miss Hill and her coadjutors might be put into action in some of the German cities. No good work appealed to her in vain. The great example of her father was always before her, and in the letter from which we have already quoted she speaks of his life 'spent in the highest aims, and with the noblest conception of duty,' as "a leading star' to her own." Speaking of the fatal illness of the Princess, Mr. Martin says, "The struggle to conceal from the other children that their favourite was dead cost the Princess down to the time of her own fatal seizure such a daily and almost hourly effort, as in her weak state she was ill able to bear. Her sufferings during her short illness, which lasted less than a week, were borne with exemplary patience and an unselfish and even cheerful spirit which were truly admirable. The day before she died, she expressed to Sir Wm. Jenner her regret that she should cause her mother so much anxiety."

DR. PARKER AS A POLITICAL TEACHER.

(From the *Liverpool Daily Post*.)

The Dissenters must look to their laurels—that is, if Dr. Joseph Parker, of the City Temple, occupies a representative position among them; for Dr. Joseph Parker, of the City Temple, has politically "gone to the bad." Till now, throughout the late complications in foreign affairs, the Nonconformists have been true *en bloc* to principles of national rectitude and justice. It has been a proud boast for them. Taken in conjunction with similar manifestations on the part of that section of the Church of England which is at present most earnest and devoted, it gave great encouragement to the Liberal leaders, because it seemed to argue that the whole body of deeply religious people in the country were opposed to the acts by which, in their judgment, the moral tone of our policy has been lowered and the felicity of our future endangered. So far as we have observed, there has not been, till now, among the Dissenters a single defection from the support of Mr. Gladstone in the difficult but necessary warfare in which he has been engaged. Whether the adhesion of Dr. Parker to Disraelism is recent, or whether the City Temple has long been a House of Rimmon, we know not. Dr. Parker is one of those divines—and almost all of them have been Philistines—who have learnt how to get petted by the *Times*. The *Times* descends to anything just now in the cause it has so vehemently espoused. From ridiculously biassed paragraphs of Liverpool news to letters from the pastor of the City Temple, nothing comes amiss. But we doubt not there will be such a demonstration of disavowal from all the organs of Dissenting opinion—unless they think Dr. Parker and his anglings for Jingo applause beneath contempt—as will satisfactorily attest the continuance of the Nonconformists in the only political faith which at the present moment it seems consistent for an English Christian to hold.

As no man becomes suddenly wicked, so it is a rare case for one who has been a Liberal to develop into a Tory upon only one point of opinion. Accordingly, Dr. Parker shows strong signs of declension upon other matters than foreign policy. Indeed, he lugs that subject head and shoulders into a letter in which he is chiefly concerned to run down the labouring classes, or at least so many of them as are visibly suffering from the prevalent distress. Dr. Parker is good enough to confess that there are respectable and self-respecting working men, but these, he intimates—knowing, of course, all about it—are so thrifty and provident that being out of work does not plunge them into extremities of destitution; nor do they have recourse to charitable means of relief. Those who do, seem, in Dr. Parker's opinion, to be so utterly the refuse of industrial society that it is almost a mistake to relieve them at all. Dr. Parker's Master—who wrought miracles upon much less occasion—would probably have taken a more merciful view of so large and so severely-tried a section of his fellow human beings. But Dr. Parker's Master had not to satisfy a promiscuous London congregation of "intellectual" clerks and smug shopkeepers, of whom "the working man" is a pet aversion; nor did He preach a weekly endowed Merchants' Lecture to City men who think it waste of time to read anything on public affairs except Cranbrook No. 11 paragraphs and Beaconsfield perorations. And even if this had been required of Him, Dr. Parker's Master would probably have shown sympathy for the needy, even if not perfectly deserving, and for the oppressed and cheated, even if injured for the sake of promoting the honour and glory of so magnificent a country as England. Dr. Parker's observation and the lower middle class tittle-tattle to which he has listened lead him to take the worst possible view of the English poor. They won't work overtime, and allege as a reason—so Dr. Parker, the minister of truth, says—that "they won't have time to get drunk." Dr. Parker will not believe in distress till a number of publicans are bankrupt, and till labourers are ready to work all day for a pittance for which the man who offers to employ them knows he could not expect to have their labour except by trading on their extreme need. The reverend gentleman's sympathies are avowedly in the main with the employers who have had to part with pictures and even with books. How touching! Yet so fallaciously and unscientifically constituted is the human heart that, in spite of Dr. Parker, and in spite of the agonising thought of an employer having to sell a grand piano for 100*l.*, or a Ruskin for 15*l.*, there will still be many good people who will insist on recognising the hunger and sickness of a starving operative's wan wife and five or six pining children as having more urgent claims for sympathy—aye, and (though we blush for such bad political economy) for soup!

A good many people, also, will feel, we hope, how nicely appropriate such an introduction is to Dr. Parker's important political manifesto. As to blaming the Government in any degree for the present depression, he could not think of it. All the teaching of Cobden, though it had the head-penetrating power of the most effectual surgery, has failed to convince Dr. Parker that war and apprehension of war continued over a long period have any adverse effect on trade. "I am not one," says this pulpit Solon, "to believe that national prosperity or national adversity is to be accounted for by party politics." Well, not altogether perhaps; but this is the first time it was ever denied that party politics could and did to a great extent affect the material well-being of the country. "Such politics," says Dr. Parker, however, "are themselves accidental, and are limited to a very small sphere of vital operation." Indeed, is it purely accidental that peace, retrenchment, reform, the restriction of arbitrary power, civil and religious liberty, and the freedom of the Press have been ever since there was a Liberal party the principles of that party; and have these acted only in a very small sphere? What is "vital operation" if such effects as these great doctrines have widely had in the history of England are not to be so described?

After such notable depreciation of the greatest things, it is not surprising that Dr. Parker regards that unfruitful trick, the Anglo-Turkish Convention—cursed with congenital barrenness—as "fraught with the happiest consequences to Europe and the world." It is to this hopeless speculation that Dr. Parker looks for the return of prosperity to England. If he were anything but a silly dabbler in what he does not understand, pitiable, indeed, would be our case. By way of seeming to understand something, the reverend politician indulges in a profound discussion as to whether civilisation follows the process of the suns, and comes to the conclusion—full of significance, no doubt, to those who appreciate it—that "civilisation does not go in straight lines, but in circles," so that what goes west gets round to the east again. By the operation of this principle, which Dr. Parker childishly calls "a law," "we shall see the sunrise of honest and lasting prosperity." One might suppose that the honesty would depend a little on the manner of acquisition, and even Dr. Parker concedes that, "as to the process by which the Anglo-Turkish Convention was brought about there may be serious differences of opinion." Hastily dismissing his doubts, however, he not only pronounces that "the occupation of Cyprus"—the mere fanciful realisation of a novelist's freak—"and our protectorate of Asia Minor are essential to the most valuable and sacred interests of the world," but poetically exhorts us to "look to the East for the return of the sun." Is there a man of business who would risk a thousand pounds of his own on such a venture? Is there a man of sense even among Lord Beaconsfield's supporters who would stake the credit of his policy on such an issue? Like all convertites, Dr. Parker is overdoing it.

THE AFGHAN MEETING AT BIRMINGHAM.

The summonses issued against the Mayor and other members of the Birmingham Municipality for assaults committed under their directions at the meeting held in Birmingham last month to consider the Indian policy of the Government, had been made returnable yesterday, but the matter was adjourned till to-morrow in consequence of the magistrate's indisposition. The subject of the summonses was discussed yesterday at a meeting of the Birmingham Town Council. Alderman Kenrick moved that the town clerk be authorised to take legal proceedings for the defence of the mayor and of those who assisted him in the preservation of order at the meeting in question, which was attended, he added, by a number of persons who made a tremendous uproar, and whose only object was to prevent the speakers being heard and to break up the meeting. There was a very important principle at stake, and that was whether a chairman of a meeting had power forcibly to remove any person from such meeting who persisted in obstructing the proceedings. That was a question which it was desirable for Birmingham and the country at large should be settled, because they knew there had been many meetings, not only in Birmingham, but in Liverpool and other large towns which had been broken up by systematic attempts to make disturbances. Alderman Baker seconded the motion. Alderman Avery thought the meeting could not be called a town meeting. It was a meeting for political demonstration by a certain party in the town. Alderman Chamberlain, M.P., disputed Alderman Avery's views of what constituted a town meeting, and reproved him as a magistrate for prejudging a case upon which he might yet have to adjudicate. He had told them that the rates were for municipal purposes, and he said that such purposes included the defence of all officers who were charged with alleged offences committed in connection with their official capacity. The sole question was, whether the mayor then acted in his official capacity. The principle they wanted to establish, and which, if established, would promote the public good, was that the chairman of any public meeting had a right to see that the legitimate enjoyment and business of the meeting were not interfered with, and it was of the utmost importance that the question should be settled once for all. After some further discussion, the resolution was carried by 51 votes to 2, 16 members being neutral.

Epitome of News.

The Queen and Princess Beatrice are expected to reside at Osborne till about the close of next month, when the Court will return to Windsor.

It has been suggested that the seventieth year of Mr. Gladstone's life should be recognised by his political admirers by a substantial recognition of his services, and a committee has already been formed to promote the holding of a Gladstone Banquet in the Agricultural Hall, London, some time in the early part of this year, for which tickets to admit about 5,000 representatives of Liberalism throughout the country will be issued. It is also intended to promote a subscription to raise and dedicate a national memorial in the shape of a hospital or wing of a hospital, or otherwise, to Mr. Gladstone's memory. For this object, it is thought that at least 20,000*l.* can be obtained, and towards which one gentleman has offered 500 guineas.

Since the death of Mrs. Brown the Baroness Burdett-Coutts has received so many applications from ladies offering to fill the void that she has been compelled to announce publicly that she does not, and is not likely to, require the services of a resident companion.

The Home Secretary is on a visit to Edinburgh, and yesterday he gave interviews to deputations from several temperance and anti-liquor traffic organisations. The right hon. gentleman assured them all of his desire to see a decrease in excessive drinking, but gave his hearers to understand—as he invariably does on such occasions—that he could not support proposals for legislation for which the people were not yet ready.

On Friday Lord Derby, who has been lecturing at Rochdale, paid a visit to the extensive manufactories of Messrs. Bright Brothers, at Rochdale. His lordship was shown through the cotton and carpet mills, and appeared to be very much interested in the process of manufacture. A telephone which has lately been constructed from these two mills to the warehouse in Spring Gardens, Manchester, attracted the noble earl's curiosity, and he tested the apparatus, and said he was astonished to find that the transmissions were so distinct. His lordship next visited the Right Hon. John Bright, at his residence, One Ash.

Mr. Bright at the present time is suffering from a cold, and is unable to meet his constituents at Birmingham before Parliament reassembles.

Mr. Ferguson, Q.C., addressing the grand jury at the Macroom quarter sessions, on Saturday, said that he had it from the best authority that intemperance had decreased very much within the past three months in that district; and with the decrease in intemperance crime had decreased. The new Act for closing public-houses on Sundays was already producing very manifest results, especially in the rural districts, where public-houses were situated close to the churches and tended to keep young men from attending places of worship. It was very gratifying also that the Act had been received so well; for he believed there had not been a single murmur against the measure.

The *City Press* states that invitations have been sent from the architect's department of the Corporation to firms skilled in the art of designing public gardens to send in designs for the embellishment of the grounds to be formed out of the churchyard of St. Paul's Cathedral.

The steamship Macgregor, which arrived at Liverpool on Saturday from Boston, had a disastrous voyage. Her decks were swept by a succession of waves during a hurricane on December 27, and one of the crew and several hundred head of live stock were washed overboard. Another Liverpool steamer which encountered the same storm lost all the cattle on board—150 in number.

The total number of public-houses, beershops, and wine-houses in the Metropolitan Parliamentary boroughs is 8,973, or one to each 333 persons. This is bad; but Newcastle-on-Tyne is worse, having one public-house to 160 inhabitants, and Manchester has one to every 164 inhabitants. The amount paid in licence fees by publicans in the Metropolitan district last year amounted to 108,316*l.*; the total for the kingdom being 1,133,212*l.*

The legal vacation practically terminated on Saturday, and the various courts will resume their sittings on Saturday next. The case of "Martin *v.* Mackonochie" stands for hearing in the Appeal Court for the forthcoming sittings.

The Home Rule Confederation of Great Britain has been recently busy organising committees of Irish electors in the Metropolitan boroughs on the same plan as the Liberal committees. Such bodies have already been formed in the borough of Southwark, Finsbury, and Tower Hamlets. These local electoral bodies are intended to be composed of at least fifty of the leading Irish electors, and in the borough of Marylebone a "Home Rule Fifty" is at present in course of formation. It has also been determined to obtain from intending candidates for the representation of these boroughs explicit declarations on the Home Rule question.

The freedom of the city of Dublin was on Friday conferred on General Grant, ex-President of the United States. The Council of the city of Cork do not share the enthusiasm which was expressed at Dublin for the ex-President. At their meeting yesterday they resolved not even to acknowledge the receipt of the letter from the American Consul at Queenstown announcing that the General intended to visit Cork. This discourteous act was prompted by the feeling that the General had in some way or other insulted the Roman Catholic religion.

The will (dated Nov. 21, 1859) of Mr. George Henry Lewes, the celebrated author, of the Priory, North Bank, Regent's Park, who died on Nov. 20 last, was proved on the 16th ult., by Miss Mary Ann Evans, the sole executrix, the personal estate being sworn under 2,000*l.* The testator gives to his three sons, Charles Lee, Thornton Amott, and Herbert Arthur, all his copyright and interest of every description in all his literary and dramatic works, and the residue of his real and personal estate to Miss Evans.

Lord Aberdare writes denying a statement which had been made to the effect that his opposition to the Permissive Bill was due, not to his belief in its injustice and impracticability, but to the injury its advocacy would bring on the Liberal party. His lordship disclaims all desire to make the suppression of intemperance a party question, or one from which political capital might be gained. He heartily wishes to see all political parties co-operate in such legislative measures as might conduce to that end, although he does not forget how much the Liberal party suffered recently from the efforts made by a Liberal Government to lessen intemperance.

The *Univers* alleges that the Old Catholic Bishop Reinkens is about to marry a lady in Boppard.

The Paris *Patrie* states that the Czar has written an autograph letter to the Queen expressing his sympathy and condolence on the death of the Princess Alice, and his hope that the relations between England and Russia will soon be replaced on their former cordial footing.

News has been received at St. Petersburg that Professor Nordenskjold's steamer Vega, engaged in Arctic exploration, is icebound on the Siberian coast.

The Duke of Cumberland and the Princess Thyra left Copenhagen on Saturday for Vienna. A Copenhagen newspaper, in reference to the recent article in the *North German Gazette* upon the reception of a Hanoverian deputation, says that the deputation was not invited to an official Court banquet, its members merely being present at a minor Court *soirée* of an entirely private character.

According to the Berlin *Tagblatt*, the members of the German Parliament who are in favour of free trade will shortly make a demonstration against the customs and taxation policy of Prince Bismarck. They have formidable odds against them, and unless the National Liberals show more earnestness than they did in the debates on the anti-Socialist law, their opposition will not prove very effective.

At the Ministerial receptions in Berlin on Wednesday, the Emperor William, in reply to an address, said that public affairs had hitherto not fatigued him, although his former elasticity had not returned. His Majesty afterwards congratulated the Ministers upon the measures taken to combat the dangers by which the State had been threatened, and said they had undoubtedly not been without result. At the same time, the full attention and activity of the Government must still be directed towards this object.

The death is announced of Mr. Caleb Cushing, formerly United States Minister at Madrid.

A terrible and fatal accident has occurred to the British fleet in the Sea of Marmora by the explosion of one of the four monster 38-ton guns of the Thunderer. The loss of life amounts to eight men, including two commissioned and one non-commissioned officers. No fewer than thirty-one men have been also wounded, twelve of them seriously. It is the third accident that has befallen the Thunderer, the first of which occurred at Portsmouth, when over forty men were killed by the bursting of a boiler, when the ship was first under trial. The second accident happened in the Dardanelles, from an explosion of gas. A rigid scrutiny will be made into the origin of the present accident, but the Woolwich authorities scout the idea of its being traceable to any defect in the metal. It seems more probable that it has arisen from some error in the loading or the ramming of the gun, due perhaps to the desire to exhibit more than prudent "smartness" on the part of the gallant crew. A telegram from Admiral Hornby states that all the wounded on board the Thunderer are doing well except one seaman, whose case causes anxiety, but who has slightly improved. The majority of the wounded will be sufficiently well to go to the hospital at Malta about the middle of the week.

It is stated in a Madrid telegram that Marshal Espartero is dying.

The Berlin correspondent of the *Morning Post* states that the German Government has resolved to give notice to all foreign Governments with whom it has previously concluded commercial treaties that those treaties will be terminated at the end of the present year. The object of the Imperial Government is to remove all engagements and obligations which might hamper its commercial policy, in order to be able to introduce an independent tariff. The French Government are about to do the same.

The Berlin correspondent of the *Morning Post* states that General Kaufmann has been summoned to St. Petersburg on pretext of consultation with the Czar about the approaching negotiations with China.

A telegram from St. Petersburg received at Berlin states that the political police have been increased by 1,200 men, to be distributed among the large towns where the Nihilists are stirring.

The execution of Oliva Moncasi took place on Saturday morning at Madrid, at eight o'clock. A multitude, estimated at over 80,000 souls, surrounded the spot selected for the carrying out of the dread sentence. Arrived at the foot of the scaffold, Moncasi would have addressed the spectators, but his strength failed him, and he refrained. The King, it is said, would have granted a reprieve up to the last moment, but finally yielded to the advice of his Ministers.

The Philadelphia correspondent of the *Times* states that the resumption of specie payments began on Thursday, all the banks paying gold when demanded, but the demands were light. The correspondent adds that the impression is universal that a permanent resumption has been successfully secured.

The Washington Cabinet has decided that Mr. Evarts shall open formal negotiations with China for the purpose of effecting modifications in the Burlinghame Treaty, the object in view being to place restrictions upon Chinese immigration. This step is taken in accordance with the recommendation of Congress.

Miscellaneous.

On Sunday, Dec. 22, the Bishop of Winchester ordained at Farnham thirty clergymen, fourteen priests, and sixteen deacons. One of the deacons, the Rev. Charles Stewart, was prepared for his examination (the Cambridge preliminary examination for Holy Orders) by Mr. F. C. Maxwell, M.A., of Manor House School, Clapham, whose dismissal from the Grammar School, Cambridge, on account of his Nonconformity, excited so much attention about two years ago.

THE PRICE OF FISH.—"A Man in the Crowd" complains in the *Times* of the price of fish. He says that it costs at the seaside from a farthing to a penny a pound, but by the time it reaches the consumer, the price is raised from 6d. to 1s. 6d. Of course the remark does not apply to salmon, trout, or mullet. Another correspondent says that the large salesmen are the mortgagees of most of the boats, and the unfortunate owners of the craft are entirely in their hands. "Under the present system the public pay through the nose, the fishermen are poverty-stricken, and the middlemen are revelling in luxury. It is high time that co-operation came upon the scene to break down this fish 'ring.'"

LIFEBOAT WORK IN 1878.—In the year which has just closed, the lifeboats of the National Lifeboat Institution have rendered noble services in saving life. The list shows a total of 473 lives rescued by the society's lifeboats during the year, in addition to seventeen vessels saved from destruction. In the same period the Lifeboat Institution voted rewards for saving 145 lives by fishing and other boats, making a grand total of 618 lives saved last year, mainly through its instrumentality. Altogether since its formation, the society has contributed to the saving of 26,053 shipwrecked persons, for which services it has granted 980 gold and silver medals, besides pecuniary rewards to the amount of £59,850. It is most satisfactory to know that, notwithstanding the peril and exposure incurred by the crews, not a single life was lost last year from 269 lifeboats of the society, although about 12,000 men were out in them on all occasions.

DR. BARNARDO'S HOMES.—The committee of this institution, of which Lord Cairns is president, gave their annual festival to homeless children on Thursday night, at the Edinburgh Castle Mission Hall, Rhodeswell-road, Burdett-road. Tickets of admission had been distributed during the week to children found sleeping in lodging-houses, casual wards, at the water-side, in market-places, and other haunts of the homeless, and about 1,200 children, mostly boys, had taken advantage of the invitation. These were treated to tea, bread and butter, and cake. Dr. Barnardo addressed the boys, and asked them to show, by holding up one hand, how many were without father, mother, or both parents; how many had no home and picked up a living in the streets; and, finally, how many wished to be taken into the Boys' Home on Stepney Causeway. In answer to the last question about 100 boys expressed a wish to enter the Home, and Dr. Barnardo selected from among these about seventy as eligible, varying in age apparently from eight to sixteen, the majority being fourteen or fifteen years old. There are at present 300 boys in the Home. Of the sixty or seventy girls who came to the festival none proved to be without either father or mother. The Hon. Thomas Pelham during the evening, in wishing the children "A Happy New Year," put before them the advantages they would gain by learning some trade such as Dr. Barnardo had told them they might be taught in the home. By the kindness of some lady, a present of 2d. was added to the oranges and cakes given to each child on leaving.

NEW YEAR'S WEEK AT THE LAMBETH BATHS.—At the meetings held at these baths during New Year's week, 8,000 persons attended, and 206 signed the total abstinence pledge. On Sunday week at the close of services presided over by Mr. T. Cash and the Rev. G. M. Murphy, twenty-seven pledges were taken. On Monday week an excellent concert was given by members of the Perseverance Senior Band of Hope, conducted by Mr. Field, and eleven pledges were taken. On Tuesday a temperance experience meeting was held under the presidency of Mr. E. Welsh, followed by a watch night service, conducted by the Rev. G. M. Murphy, which resulted in ninety-five pledges being taken. On New Year's Night Mr. Murphy gave an address on "Beginnings and Endings," and eighteen signed. On Thursday a New Year's musical festival was held, Mr. N. B. Downing in the chair, and twenty-five signed the pledge. On Friday a "catch concert" was held for violins, flutes, concertinas, and whistles, the Rev. G. M. Murphy being master of the ceremonies, the audience being judges as to the prizes of 5s., which were awarded for the best players in each class. There was a very large and enthusiastic gathering. Five violinists, two flute players, three concertinas, and two whistlers competed, Mr. Murphy commencing the proceedings with a short address on the antiquity of musical instruments and their value. Saturday evening, as usual, was devoted to newspaper readings, music (by the Excelsior band, led by Mr. F. Crump), recitations, choruses, and songs. Thirty pledges were taken on Friday and Saturday. Seventy-five meetings have been held since the commencement of the series (the seventeenth) in November.

THE ADORATION OF THE MAGI.—On Monday, being the feast of the Epiphany, the annual ceremony in commemoration of the Adoration of the Magi was performed in the Chapel Royal, St. James's, on behalf of Her Majesty the Queen. It was formerly the custom for the monarch to make the offering in person, attended by heralds and pursuivants, with Knights of the Orders of the Garter, Thistle, and Bath, wearing their collars; but since the illness of George III. compelled him to be absent, the Sovereign has forwarded the gifts through the Lord Chamberlain's office, and the ceremony has been shorn of its original grandeur. It was also the custom for the Lord Mayor and Aldermen, with representatives from the City guilds, to attend Divine service at St. Paul's Cathedral on the occasion. On Monday, the verger, Mr. Chapman, proceeded to the Royal closet where two of Her Majesty's gentlemen ushers (Mr. E. H. Anson and Mr. C. Wylde) were in waiting with the Royal gifts, clad in their Court costumes. The Queen's representatives were conducted to the altar rails, which, as usual on State occasions, were covered with crimson velvet embroidered with gold. Having made obeisance to the holy table, they knelt and presented the red silk purses containing the offerings of gold, frankincense, and myrrh, which were received by the bishop upon the large alms-dish, bearing the initials of Queen Anne, which occupies the centre of the Communion table. In accordance with the rubric, his lordship then "humbly presented" the gifts and placed them upon the holy table. As the ushers retired the choir sang the anthem "Lift up thine eyes," by Sir John Goss. The bishop celebrated, and, on the offertory services being read, the services continued in the ordinary way.

THE LATE SIR JAMES MATHESON.—The death is announced of Sir James Matheson, Bart., who expired at Mentone on Tuesday, at the age of eighty-two. Sir James, who resided for many years in China, as partner in the firm of Jardine, Matheson, and Co., was created a baronet in acknowledgment of his exertions to feed the people of the island of Lewis during the famine of 1847. The *Spectator* says:—"Though a well-born man, he was compelled by his family circumstances to accept, at a very early age, a clerkship in Calcutta, and was dismissed by his employers as 'too stupid even for trade.' At the earnest request of the Baptist missionary, Dr. Marshman, who was interested in young Matheson's character, the firm agreed to give him a further trial of six months in their China branch. The incident woke up some latent power in Matheson; he made in China a splendid fortune, and returned to Scotland probably the richest subject in that kingdom. He purchased the island of Lewis, and resided there the greater part of his subsequent life, expending, it is said, nearly half-a-million for the benefit of his subjects, who, nevertheless, never took to him. There has been endless controversy about the fights between his factors and the islanders, but Sir James was, we believe, a thoroughly upright man, and a genuine philanthropist, spoiled by inability to understand how he could ever be wrong, when his intentions were so right."

THE BOOK TRADE IN 1878.—The *Publishers' Circular* gives in a statistical table the result of the registration of the titles of books issued in the year 1878. In all 5,314 books have been published within the last twelve months; of these 3,730 are are wholly new, and 1,584 are new editions. This number exceeds by 250 the total of the previous year. It is a little startling to find that no fewer than 879 novels and other works of fiction—nearly 17 every week—were published, and, we presume, found readers, within the space of a single twelvemonth. This class heads the list in point of numbers, and is followed by theological and educational works to the number, respectively, of 739 and 586. Then come books on *belles lettres*, juvenile works, history and biography, poetry and the drama, year books, and serials in volumes, medicine and surgery, voyages, and travels, and others, in the order in which we have mentioned them. Statistics like these, if only they existed for a long series of years, would with more or less fidelity reflect the intellectual life of the nation. A century ago the educational and juvenile books published yearly would not have been much more numerous than the poetical and dramatic; neither did so vast a company of novelists annually rush into print; nor was it equally easy in those days to bring out works on special subjects, or with expensive illustrations. For these and all other changes of the like kind in the book trade the growth of the reading public is responsible. To judge from the tabular report before us the public appetite is not uniformly voracious throughout the year. The publisher's trade is most brisk during the last three months of the year, and is at its worst during August and September; by way of showing its fluctuations, we may compare the 671 new publications of November with the 290 of August. May, too, is a month in which the trade flourishes, so that it is clearly influenced in its prosperity and decline by the London season. It is notable that forty-seven new novels were published in May, and only twenty-three in August. More books that come under the category of light reading reach a second edition than any orhers; nearly all the novels are re-published, while of books on theology, philology, social science, geography, and history, hardly a third are so favoured.

THE CITY OF GLASGOW BANK.—The result of the payment of the first instalment of the first call on the City of Glasgow Bank shareholders is very disappointing. The call was for 500*l.* per 100*l.* share, and if fully met the liquidators would have received no less a sum than four and a quarter millions, after allowing for the portion of stock held by the bank itself, in respect of which, of course, no response to calls was to be looked for. The call was made payable in two instalments, the first of which came due about ten days ago. It ought to have brought in rather more than two millions. Instead of that it is announced that the whole sum received is only some 635,000*l.* A further sum has been paid on account of the second instalment, due in February; and it is explained that the total just given will be increased by the settlement of various pending claims in regard to which legal objections have been taken on various grounds. But it is not expected that the total of a million will be reached, while the second instalment will probably produce much less. Seventeen charges are preferred in the indictments served on the City of Glasgow Bank directors. The principal accusations are falsehood, fraud, and wilful imposition, and the fabrication and falsification of the balance-sheet for the purpose of concealing and misrepresenting the true state of affairs, with intent to defraud the members of the bank and the public, and uttering the same during many years past. Several of the directors are further charged with embezzling the amounts overdrawn by them in their accounts, by having taken advantage of their position as directors and overdrawn their accounts without giving the bank adequate security. Finally, there are charges of theft or embezzlement of bills, amounting to more than 23,000*l.*, which they had received for collection, but which they, it is alleged, had sent, or caused to be sent, to the London Joint Stock Bank, there discounted, and appropriated the proceeds.

OPIUM AND THE AFGHAN WAR.—The opium revenue of India is to have the honour of paying the expenses of the Afghan war. Lord Cranbrook, in proposing to charge the war expenditure upon the Indian revenues, informed the House that he expected a surplus, "including the million and a half of new taxation for what he called famine insurance," of over two millions. A later statement published by the Under Secretary for India reduces the estimated surplus to 1,541,000*l.*, *i.e.*, very little more than was proposed as a safeguard against future famine; but at the same time it is said that 800,000*l.* has already been spent in famine relief. However, both Lord Cranbrook and Mr. Stanhope are agreed that of this estimated surplus 1,245,000*l.* will accrue from extra receipts from opium. This is startling news. Of late years the opium revenue has fallen more than a million short of what it realised in 1871-72. The sudden increase now announced is probably due to drought having cut off the supply from the poppy-fields of Shansi. But, whatever its cause, the fact deserves the most serious attention, and it did not pass altogether unnoticed in the debates, Lord Derby said, "He viewed with some alarm the present and prospective condition of the finances of India. There was more danger to India to be looked for from that quarter than from foreign intrigue. There was a population of two hundred millions trying on how little food it was possible to keep body and soul together; and it was the barest necessaries that must be taxed. The revenues there had none of the elasticity of the home revenue in normal times. They had a people who could not bear fresh burdens, and they did not know how to lay fresh burdens on them to any considerable extent. He pointed out how very precarious is the large revenue from opium. If China were to take to growing her own opium or to put down this opium trade, there would be a loss of some six or seven millions of revenue. The financial situation of India was a matter of greater danger than anything beyond the frontier."—*Friend of China.*

FUNERAL OF MR. HENRY VINCENT.—The remains of the late Mr. Henry Vincent, who died at his residence in Gaisford-street, Kentish Town, on Sunday, Dec. 29, in his sixty-sixth year, were on Thursday deposited in the picturesque cemetery at Stamford Hill, once the park attached to the residence of Sir Thomas Abney, the friend of Dr. Isaac Watts, who here spent the later years of his life. The funeral procession consisted of a hearse, or rather a funeral car, followed by three carriages, in which were Mrs. Vincent, widow of the deceased, her daughter, and her two youthful sons, Herbert and Paul Vincent, as chief mourners, with other relatives and friends. In the car referred to, which was open on all sides, the polished oak coffin, with gilt handles, stood visible, and uncovered except by the numerous garlands of white flowers which had been laid upon it. The ceremony was throughout conducted with a close resemblance to the funeral customs of the Society of Friends, with whom, though not a member of their body, Mr. Vincent had long been closely connected. In accordance with these customs the coffin, instead of being carried into the church, was conveyed direct to the grave in the upper part of the grounds. There had been, however, the customary offering of prayers at the house of the deceased, and beside the grave an address was delivered by Mr. Bevan Braithwaite, a member of the Society, better known as a distinguished conveyancer. Another address—both being of a religious kind—was delivered by Mr. Swinburne, which was followed by prayer, many of the mourners kneeling during this part of the ceremony upon the planks around the grave. A few words were then spoken by Dr. Kennedy, the Congregational minister, referring in feeling terms to the chief incidents in the life of Mr. Vincent. Among the large assemblage were the Rev. De Kewer Williams, of Hackney; Dr. Fox, Mr. Stafford Allen, the Rev. Arthur Hall, Mr. Seaton, Mr. Bevan, the Rev. Edward White, of Kentish Town; Mr. Lucraft, and Mr. Murphy, of the London School Board; the Rev. Edward Pyle, Captain Wallhouse, Mr. J. Fisher, of the Liberation Society; the Rev. William Dorling, of Buckhurst Hill; Dr. Williamson, of South Shields; Mr. Grindley, Mr. Milliken, Mr. Buckland, Mr. Howard Evans. A deputation from the Peace Society also attended, composed of Mr. W. Catford, secretary, Mr. Corner, and Mr. William Holmes. The day was bright and fine, but bitterly cold, the frozen snow lying everywhere upon the grass and paths. An unusual number of ladies, however, were present, among whom many were distinguishable as belonging to the Society of Friends by the quaint, old-fashioned costumes still to be seen in the neighbourhood of Stamford Hill, though now almost a thing of the past. Mingled with the little groups which lingered after the mourners had departed were some old Chartist friends of the deceased, now grey and bent with years, who were to be known by their talk of the dark days of '38, and the providential escapes which Mr. Vincent had experienced from the fury of "Tory mobs" in towns where, as was observed in later and happier times, he had ever received as a public speaker a respectful and affectionate welcome. The ceremony was of a singularly impressive character.—*Daily News.* At a meeting of the committee of the London Peace Society, held on Friday, on the motion of Mr. James Henderson, seconded by Mr. W. E. Corner, a resolution was adopted recording the committee's sense of the value of the late Mr. Vincent's labours in the cause of peace, and expressing their condolence with his family under their bereavement.

Gleanings.

A Sunday-school boy, on being asked what made the tower of Pisa lean, replied, "Because of the famine in the land."

An indifferent actor was playing in *Othello* at the Dunedin Theatre. When he came to the passage, "O that men should put an enemy in their mouths to steal away their brains!" a stentorian voice roared from the gallery, "All right, old man, drink away; you're safe."

The manager of one of the Strand theatres had an application for "an order" recently from his wine merchant. Instead of "A Private Box" or a "Two Stall," the order ran: "Sir, with the greatest pleasure. Please forward to my private address one dozen of your best ginger-beer."

The most unkind compliment one judge ever got from another was that received by Sir Alexander Cockburn from Sir George Jessel. "Whom are you quoting," inquired the Master of the Rolls, to which the young counsel appealed to replied with confidence, "The Lord Chief Justice." "Ah!" said Sir George, "a most *eloquent* judge."

IRISH REPARTEE.—Last week a Dublin professional man addressed an artisan, who was waiting in his hall, rather brusquely,—"Halloa, you fellow, do you want me?" The answer was neat—"No, yer honner, I am waiting for a gentleman!"

A TEST QUESTION.—A distinguished phrenologist, while recently dining at one of our large hotels, remarked at the table that he had formed an opinion of the character of each one present. An Irishman directly opposite said that he would propound a question, and that, if it was truthfully answered, he would for ever believe in phrenology. The phrenologist said he was satisfied, and told him to proceed. "Thin," said the Irishman, "will yez be afther tellin' me am I married or single?"

CHARACTERISTIC ADVICE.—A staunch adherent from a distant county once took his two sons, states a contemporary, to present them to the leader of the Conservative party. "Give them a word of advice, Mr. Disraeli, on their introduction into life; it would be an honour they would never forget." Very much worried at the request, Mr. Disraeli at last consented. "Never try to ascertain," he said to the elder boy, "who was the man who wore the iron mask, or you will be thought a terrible bore. Nor do you," he added to the second, "ask who was the author of 'Junius,' or you will be thought a bigger bore than your brother."

INCREDIBLE.—The Princess Louise has produced a sensation in Canada by insisting upon the ladies attending her receptions in low-cut dresses with the thermometer standing at twenty degrees below zero! Her Royal Highness has been remonstrated with in every possible way that you can remonstrate with the wife of a Viceroy, especially when she is herself of royal birth. But it is all to no purpose. Low dresses or a medical certificate is the rule, and it is believed that one of these days the Princess will have a reception all to herself, and a table covered with medical certificates.—*Mayfair.*

WHAT HE SAID.—A witness in a murder case in a California court was testifying that on the morning after the murder he met the defendant at breakfast, and the latter "called to the waiter, and said ——" "Hold on!" exclaimed the attorney for the defence. "I object to what he said." Then followed a legal argument of about an hour and a half on the objection, which was overruled, and the Court decided that the witness might state what was said. "Well, go on, and state what was said to the waiter," requested the district attorney, flushed with his legal victory. "Well," resumed the witness, "he said, 'Bring me a beefsteak and a couple of soft-boiled eggs.'"

AN UNFORESEEN RESULT OF A BANK FAILURE.—The failure of the West of England Bank has had one curious effect. It has filled Bristol with burglars. The customers of the bank being compelled to act as their own bankers, and to keep securities and money in their own escritoires, find themselves besieged by thieves, who wish to turn the occasion to their own account, and many attempts have, it is said, been made upon houses where bonds or cash were presumably to be found in the course of the past ten days. The police, as usual, are on their track. But burglars, unless they are bunglers at their work, know the habits of the police better than the police know the habits of burglars.—*Ibid.*

ICE ACCIDENTS.—Mr. H. S. Harland writes from Brompton, York, to *Social Notes*:—Skating is truly an invigorating, most enjoyable, and graceful recreation, but owing to the treacherous nature of the frost in this country it is too frequently attended by a fatal result to the incautious, who ventured on weak or rotten ice. To guard against, or, at any rate, to lessen the number of fatalities, I would earnestly advise the proprietors of lakes or ponds of dangerous depth, frequented by skaters, to provide a couple of stout ropes (the "nine-thread tarred cordage" would be found very serviceable, a hundred yards of which may be purchased for seven shillings), and coil each in an ordinary circular fruit basket and place them on the margin of the lake, and mark their whereabouts by a small flag-pole. One of the ropes should have a couple of large loops and a small cork float adjusted at the end of it. in the event of the ice giving way, and one or more skaters left struggling for their lives, a person with one of the ropes secured round his chest, and a few coils of the other (with float attached) over his arm, might go out to the rescue with compara-

tive safety. A short ladder or plank would be a useful adjunct. When accidents of the kind do occur there are generally several persons at hand ready to render all the assistance in their power, but as a rope is very rarely, if ever, forthcoming, their best endeavours too often prove failures, and by the time a rope has been procured a drag is required! I will gladly forward a printed circular with woodcuts of sundry forms of life-saving apparatus for the protection of bathers and skaters on the receipt of a stamped and directed envelope."

Births, Marriages, and Deaths.

MARRIAGE.

CORBY—PIKE.—Jan. 2, at Lower Clapton Congregational Church, by the Rev. Frank Soden, John Edward Corby, of Belton, Uppingham, to Mary, eldest daughter of William Pike, Esq., (late of Manchester), of Lancaster House, Greenwood-road, Hackney.

DEATHS.

ALLAM—Jan. 2, at Ellesmere Villa, Southboro', Kent, Rebecca, the beloved wife of Mr. Allam, Wapping Hall, Shadwell, aged 78 years.

DICKINSON.—On Jan. 4, at his residence, Linco'n Villa, The Park, Nottingham, Nathaniel Dickinson, aged 66 years.

FARADAY.—Jan. 6, at Barnsbury Villa, 320, Liverpool-road, N., Sarah Faraday, widow of the late Michael Faraday, in the 79th year of her age.

EPPS'S COCOA.—*All the Year Round* says:—"Let us stroll to the Euston-road, hard by the Regent's Park, to Epps's Cocoa Manufactory, where may be studied the making of cocoa on a stupendous scale, giving a just idea of the value of these articles, not as luxuries, but as actual food."

EPPS'S COCOA.—*John Bull* says:—"An idea of the vast extent of the industry may be gained from the fact that one firm alone—that of Messrs. Epps and Co.—now sell some 4,000,000 pounds annually."

EPPS'S COCOA.—*Christian World* says:—"If I am to take cocoa," said I, "I must see and judge for myself what are the ingredients of which it is composed; with this view I made my way to the cocoa manufactory of James Epps and Co., in the Euston-road."

EPPS'S COCOA.—*Cassell's Household Guide* says:—"We will now give an account of the process adopted by Messrs. James Epps and Co., homœopathic chemists and manufacturers of dietetic articles, at their works in the Euston-road, London."

EPPS'S COCOA.—*Morning Advertiser* says:—"Nearly two centuries after, in 1832, the duties, which had hitherto been almost prohibitive, were greatly reduced, and one of the first to take advantage of re-establishing the popularity of cocoa was Messrs. Epps and Co., the homœopathic chemists."

KENTISH CHERRIES.—Kent, called the Garden of England, is noted for its Cherries; and of all kinds the Morella stands pre-eminent for richness and delicacy of flavour. From this kind is produced GRANT'S MORELLA CHERRY BRANDY, the most delicious and wholesome of all Liqueurs. It may be used in place of wine, is a fine tonic, and nice with hot or cold water. Inquire for it at all Bars, Restaurants, and Wine Stores. Manufacturer, Thomas Grant, Distiller, Maidstone.

"COCA LEAF, WORDSWORTH'S CHEMICAL FOOD OF HEALTH," prepared from "Erythroxylon-Coca," the successful remedy for debility, nervousness, neuralgia, sleeplessness, and rheumatism. 1s. 1½d., 2s. 9d., 5s., and 15s.; sent free on receipt of P.O.O.—H. Wordsworth and Co., Homœopathic Chemists, 6, Sloane-street, Knightsbridge, London.

PERFECTION.—MRS. S. A. ALLEN'S WORLD'S HAIR RESTORER is offered to the public with full confidence in its merits. Testimonials of the most flattering character have been received from every part of the world. Over forty years the favourite and never-failing preparation to restore grey hair to its youthful colour and lustrous beauty, requiring only a few applications to secure new and luxuriant growth. The soft and silky texture of healthy hair follows its use. That most objectionable and destructive element to the hair called Dandruff is quickly and permanently removed. Sold by all Chemists and Perfumers.

VIOLET INK.—A sixpenny bottle of Judson's Violet Dye will make a pint of beautiful ink in one minute by simply adding "hot water." Why not use this beautiful and economical preparation? In a pailful of water small woollen or silk articles can be dyed in ten minutes. Judson's Dyes, 24 colours, sixpence per bottle. Sold by chemists and stationers.

RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public have been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

"HAMILTON TERRACE, MILFORD HAVEN. Nov., 1878.—Dear Sir,—Being troubled with a severe cough during a recent visit to London, I purchased a bottle of your "Balsam of Aniseed," and was thankful to find immediate and permanent relief.—I am, very faithfully yours, GEORGE THOMAS HORN, M.A., Oxford, Clerk in Holy Orders." POWELL'S BALSAM OF ANISEED, for coughs, bronchitis, influenza, colds, &c. The effect of one teaspoonful taken in a little water on going to bed is extraordinary. No family should be without it in the winter. Sold by chemists and medicine vendors throughout the world, at 1s. 1½d. and 2s. 3d. per bottle; a great saving in taking family bottles, 11s. each. Established over fifty years. Prepared only by Thos. Powell, Blackfriars-road, London.

CHILBLAINS.—Instant relief and cure by using "Dredge's Heal All." Of all chemists, at 1s. 1½d. a bottle.

HOLLOWAY'S PILLS AND OINTMENT.—During these piercing winds and excessive variations of temperature, every one is more or less liable to disease, either in the interior or at the surface. Throat, chest, liver, bowels, kidneys, and skin, all suffer in some degree, and may be relieved by rubbing in the Ointment aided by proper doses of the Pills, for administering which, full directions accompany each box; in truth anyone who thoroughly masters Holloway's "Instructions" will, in remedying disease, exchange the labour of an hour for the profit of a lifetime. All bronchial, pulmonary, and throat disorders require that the Ointment should be thoroughly well rubbed upon the skin twice a day with great regularity, considerable briskness, and much persistence.

A LADY having a recipe of a most simple nature, that will at once safely remove superfluous hairs, preventing their appearance, will have pleasure in forwarding it upon application to Mrs. STANLEY, Withybrook House, Coventry.

Advertisements.

ARTIFICIAL TEETH
WITHOUT A VISIT TO THE DENTIST, BY SELF-MEASUREMENT.
A most Important Discovery in Dentistry by
MR. M. E. TOOMEY.

An Invention enabling persons to take the necessary Cast of their own Mouth, which cast can be forwarded by Post, and the required Artificial Teeth supplied without a PERSONAL INTERVIEW. Mr. M. E. TOOMEY has obtained Her Majesty's Royal Letters Patent in England and Colonies; also in France, Germany, America, Belgium. Pamphlet by post.
54, RATHBONE PLACE, OXFORD ST., LONDON.

TO TRUSTEES of CHURCHES and CHAPELS.
Messrs. HENRY SALTER and SONS invite applications for LOANS upon CHURCHES or CHAPELS. They have a large fund available for this purpose, which can be lent for a long term of years.
London: 11, Pancras-lane, Queen-street, E.C.
Dublin: 41, Lower Sackville-street.
Glasgow: 74, Buchanan-street.
Manchester: Queen's Chambers, John Dalton-street.

ARTICLED PUPIL.—An ARTICLED PUPIL is REQUIRED after the Christmas Vacation in a high-class School in the North of London.—Apply to A., 43, New-street, Daventry.

A FEW YOUNG LADIES can be RECEIVED as RESIDENT PUPILS in a first-class School in the Northern suburb of London. Terms (including Lessons with Four Masters) from Thirty Guineas. Vacancy for a governess-pupil (Minister's Daughter preferred).—Address, the Lady Principal, Mrs. Hennah, Park House, Parkhurst-road, Camden-road, N.

THE ASYLUM for FATHERLESS CHILDREN, REEDHAM, near CROYDON.
The CHRISTMAS ELECTION will be held on TUESDAY, 21st January, 1879, at CANNON STREET HOTEL, for the purpose of electing 20 Children (13 Boys and 7 Girls).
N. J. POWELL, Esq., in the chair, which will be taken at 12 o'clock.
T. W. AVELING, D.D., Hon. Sec.
Annual Subscriptions and Donations, upon which the Institution entirely depends, are earnestly solicited, to enable the Board of Managers to maintain 285 children now in the Home.

NAUTICAL EDUCATION.—The THAMES NAUTICAL TRAINING COLLEGE, H.M.S. WORCESTER, off Greenhithe, Kent. Managed by a Committee of London Shipowners, Merchants, and Captains. Gentlemen's Sons intended for the sea admitted from Eleven to Sixteen years of age. The NEXT TERM Commences JANUARY 18th. Prospectus on application to W. M. Bullivant, Hon. Sec. 72, Mark-lane, London, E.C.

BLACKPOOL.—MERCHANTS' COLLEGE.—2,200 Merchants' Sons have entered this School. Full prospectus, address ISAAC GREGORY, F.R.G.S.

WILTON HOUSE, EDGBASTON, near BIRMINGHAM.
The School for Young Ladies, lately conducted by the Misses PHIPSON and Miss HILL, now Mrs. WALTER LANCE, is carried on by Mrs. Lance.
The SPRING TERM will BEGIN on TUESDAY, JANUARY 21st.
Reference is kindly permitted to the Rev. R. W. Dale.

F. H. MIALL, 27, KING STREET, LIVERPOOL, GENERAL COMMISSION MERCHANT AND FORWARDING AGENT.

METROPOLITAN IMPROVEMENTS.

MESSRS. COOKE BAINES & CO., Surveyors and Valuers, No. 28, Finsbury-place, E.C., having had many years' experience in the settlement of Compensation Claims, offer their Services where property is required to be taken compulsorily.

HEALTH, DIET, AND DEAFNESS, NOISES IN THE EARS.
Books on these Subjects sent free.
SEND for the REV. E. J. SILVERTON'S BOOKS on DEAFNESS, showing how the disease may be at once relieved and ultimately cured. Thousands are hearing the Gospel to-day who had been shut out from the Good News for years, and would still have been deaf to all around them but for the help they obtained from Mr. Silverton. Mr. S. not only preaches the Gospel to a very large congregation, but has literally given hearing to a vast number. The Remedies are indeed great blessings, as many can bear testimony. The Book on Deafness gives several interesting accounts of persons now using the Trumpet, and others who have been cured of their deafness altogether. When a remedy is so successful, ought not every deaf person to try it, if it be in his or her power? The remedy is safe even for a child. The books also show how important it is that deaf people should be in a good state of health. Deafness is generally worse when the party is out of health.
Mr. Silverton, as a Minister, has had great experience among the sick, and for twenty years has in many ways helped to restore health. His Medical Energiser and Cough Curer, with the Nutrient Food of Food, has been greatly blessed. They are fine Medicines. A month under our treatment, either for ear disease or general weakness, often works wonders for the patient. These things are truly good, or we could not offer them to the public. The Rev. E. J. Silverton is the Pastor of the Baptist Church meeting in Exeter Hall, Nottingham. One of the books, which will be sent free, bears an engraving of the new and beautiful building, and one of Mr. Silverton's printed Sermons is enclosed. Any person not in health, or any person deaf, should send to the Rev. E. J. SILVERTON, Albert House, Park Street, Nottingham. Also,
SERMONS PREACHED TO THE MASSES, by REV. E. J. SILVERTON. Over 400 Pages Crown 8vo, Price 6s. Order of any Bookseller or ALABASTER and PASSMORE, 4, Paternoster Buildings, London. The Sermons are quaint and humorous, containing many droll sayings and unusual illustrations. Must read them!! No one slept while they were delivered!! An Engraving of the Preacher's Place of Worship, Exeter Hall, Nottingham, will be found within. These Sermons are unlike all others. Sent post free from the Author.

HEALTH WITHOUT MEDICINE, inconvenience, or expense, in DYSPEPSIA, Chronic Constipation, Diarrhœa, Nervous, Bilious, Pulmonary, and Liver Complaints, Debility, Asthma, Wasting in Old or Young, Nausea, and Vomiting, RESTORED by DU BARRY'S DELICIOUS FOOD:—

REVALENTA ARABICA

(which saves fifty times its cost in medicine), and cures chronic indigestion (dyspepsia), habitual constipation, diarrhœa, hæmorrhoids, liver complaints, flatulency, nervousness, biliousness, all kinds of fevers, sore throats, catarrhs, colds, influenza, noises in the head and ears, rheumatism, gout, poverty and impurities of the blood, eruptions, hysteria, neuralgia, irritability, sleeplessness, low spirits, spleen, acidity, waterbrash, palpitation, heartburn, headache, debility, dropsy, cramps, spasms, nausea, and vomiting after eating, even in pregnancy or at sea; sinking fits, cough, asthma, bronchitis, consumption, exhaustion, epilepsy diabetes, paralysis, wasting away, and the feverish and bitter taste on awaking, or caused by onions, garlic, and even the smell of tobacco or drink. Thirty-two years' invariable success with adults and delicate infants. 80,000 cures of cases considered hopeless. It contains four times as much nourishment as meat. It is likewise the only recognised food to rear delicate infants successfully, and to overcome all infantine difficulties in teething, weaning, measles, fevers, restlessness, diarrhœa, eruptions.

IMPORTANT CAUTION.—Thirty-two years well-deserved and world-wide reputation of Du Barry's Food has led a certain class of speculators to puff up all kinds of cheap Foods. However, Dr. B. F. Routh, physician to the Samaritan Hospital for Women and Children, declares:—"Among the vegetable substances DU BARRY'S REVALENTA ARABICA IS THE BEST," and that "under its influence many children affected with atrophy and marked debility have completely recovered. They thrive admirably upon it, and sleep soundly all night."

CURE of TWENTY YEARS' FEARFUL DEBILITY.
"Avignon, April 18, 1876.
"Your REVALENTA ARABICA has perfectly cured me of twenty years' dyspepsia, oppression, and debility, which prevented my dressing or undressing myself, or making even the slightest effort. I am now, at the age of sixty-one, perfectly restored to health and strength.—Madame BORELL DE CARBONETTI."

FROM Mrs. F. NIGHTINGALE:—"I have often recommended the REVALENTA ARABICA, having seen the good it could do many years ago to a poor man who had been given up by his doctor, and who thought he was dying. He got quite well upon your Revalenta, and, though an old man, went back to his work. It may gratify you to hear this.—Yours truly, F. NIGHTINGALE, 375, Camden-road N., London, 7th Sept., 1878."

DEBILITY and LOW SPIRITS.—"I have now been taking your REVALENTA ARABICA FOOD for three months, and it is answering just as you said. I am wonderfully better, feel quite another person altogether.—Yours truly, A. BERRETON, The Grove, Ilkley 29th August, 1878."

"East Luddenham, December 19th, 1870.
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2. The whole of the Estates, which have been selected with great care, are well let, and very little loss of rent is sustained.
3. In many instances, Estates have been sold for amounts leaving a considerable profit to the Company.
4. The Company's rental is constantly increasing.
5. The Estates yielded a net interest last year at the rate of nearly 7½ per cent. These Estates comprise many excellent and improving properties in good situations.
6. Great attention is paid to the sanitary condition of the Company's properties.
7. Tenants of the Company, who desire to become purchasers of the premises they occupy, have every reasonable assistance afforded by the Directors.
8. The rate of interest paid to Shareholders was, during the first year 5 per cent., during the second year 5½ per cent., and during the third year 6 per cent. There is every probability that at the commencement of the fourth year this rate will be again advanced.
9. The Company buys, sells, and manages metropolitan house property; and persons wishing to buy, sell, or have properties managed, it is believed, will do well to consult the Secretary of the Company, without involving themselves in any expense by so doing.
10. The enormous area of Metropolitan House Property presents to the Company one of the safest and most profitable fields of investment now known.
11. The Shares of the Company involve no risk, nor is there the possibility of ultimate liability to the Shareholders of any kind, the whole of the Capital being invested in Metropolitan House Property, and yielding an increasing remunerative income, with fair prospects of continual improvement.
12. The present issue of Shares, at £4 premium, is being allotted as fast as the former issue, at £3 per Share Premium, and the remaining portion of the second half is now in course of allotment.
13. The Company thus affords one of the safest and most profitable investments the capitalist can seek, so that the Artisans' Dwellings question is solved on purely commercial principles, without charitable grant or obligation of any kind to working men, and by a method which promotes the well-being of that important class to the utmost.
14. Persons applying for the Shares of the Company not only secure its present benefits, but, as at the commencement of each additional issue, the Directors fix such a premium as will place on a fair level new and old Shareholders, and interest on the Shares continues to increase, their investments will prospectively become more and more beneficial, while the continual growth of the metropolis, and the addition of 50,000 inhabitants a year to its population, render it difficult to conceive of circumstances which would impair the value of the Company's property, as in many other classes of investment.
15. An early application should be made for Shares as the second half of each issue has hitherto gone off in about half the time of the first half.
16. It is not possible for there to be a run on the funds of the Company as in a Bank or a Building Society.
17. For further information apply by letter or personally to the Secretary, who on receipt of a letter will send explanatory papers accompanied by form of application for the Company's Shares.

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I remain, yours truly,
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